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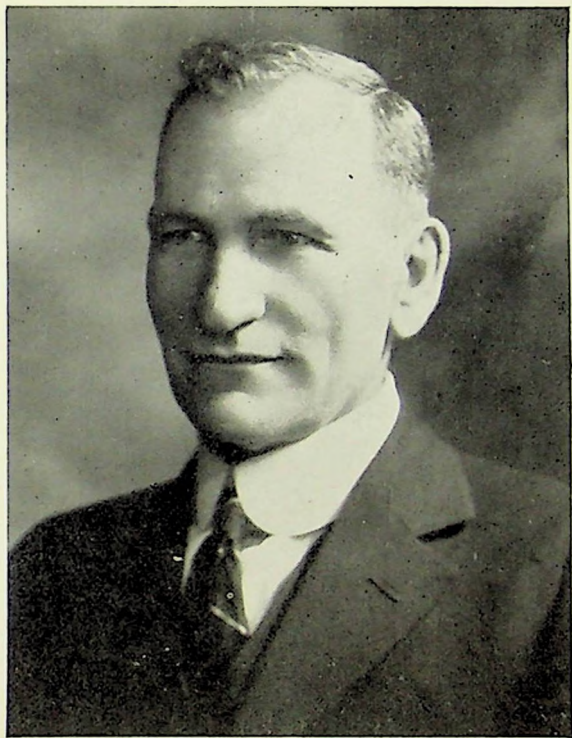
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History of Kansas Baptists



W. A. SEWARD SHARP

History of Kansas Baptists

BY

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Life Member of the Kansas State Historical Society

Chaplain Kansas State Senate, 1933-1939

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"What thou seest, write in a book;
And send to the churches."

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To the Baptist patriots and pioneers who
have preached the word and preserved the organization
and ordinances, as taught in the holy Scriptures,
I reverently dedicate this book.

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A BRIEF BIOGRAPHY OF THE AUTHOR OF THIS BOOK

W. A. Sharp was born in a settler's cabin on the north bank of the Shunganung Creek in what is now Highland Park Addition to the city of Topeka, March 7, 1865.

In his early childhood his parents moved with the family to Atchinson County, Missouri; there they resided for ten years, moving to Henrietta, Texas in the spring of 1877, but returned to Carroll County, Missouri the next fall. Here the boy grew into young manhood on a farm near Bogard, attending the districts schools. His mother died in July, 1883, and he returned to Kansas the next year and farmed one year in Marshall County, Kansas, with his cousin, L. C. Waits.

He entered high school at Hamburg, Iowa, the autumn of 1885. On November 6, 1886, he was converted and united with the First Baptist Church, St. Joseph, Missouri. He returned to the high school at Hamburg after the holidays. In the spring of 1887 he went to Grant County, Kansas, and filed on a pre-emption. He taught one term of school in a soddie, attending and teaching a Sunday School class also in a soddie.

During the next two winters he taught district schools in Pawnee County, Kansas, but returned to his claim in western Kansas, and busied himself in plowing up the "Dust Bowl," through the two long hot summers.

After proving up his claim, he entered Central Normal College, Great Bend, Kansas, completing his junior college year. In the autumn of 1889 he was elected Superintendent of the schools of Kanopolis, Kansas, teaching there one year. In the autumn of 1890 he entered the Baptist Union Theological Seminary at Morgan Park, near Chicago. That school became the Divinity School of the University of Chicago the next year and he matriculated as one of the "first four hundred" in that new institution.

On May 12, 1892, he was ordained at Sycamore, Illinois, where he was student pastor. On May 1, 1893, he was married at McPherson, Kansas, and sailed for Burma where he took up the Normal work in the college.

After another year at the Normal, he went up country "on the road to Mandalay" and opened up a new station at Pyinmana, which had been operated as an out-station for some time, the school having reached the seventh grade. In connection with this school, a class in agriculture was organized. This has now developed into a large agricultural school, the only one in the province. In the spring of 1907, the ill health of his family made it necessary for the mother and three little girls to take leave for America. He accompanied them as far as Shanghai where he attended the Ecumenical Missionary Conference; then returned to his station in Burma. One day after his arrival at his home station came the flash over the cable that the mother was seriously ill, and her life was despaired of. He immediately set sail on May 24 for America. He arrived in Denver on June 28, but the mother had passed on two weeks before his arrival. After weeks in the hospital he entered the Colorado Teachers College and completed the course for his Master's degree in Pedagogy. The next autumn he enrolled in the Kansas City Seminary and completed his work for his Master's degree in Theology.

At the close of the year he became pastor of the Baptist Church at ElDorado, Kansas. On February 10, 1909, he was married to Frances A. Rice and established a new home in the parsonage. In the autumn of 1910 he took service as a teacher in Bacone, Oklahoma, Indian school, where he continued for six years, then returned to ElDorado for a second pastorate of two years and a half.

He was elected superintendent of City Missions in Kansas City, Kansas, and took up the work in February, 1919. In September, 1920, he accepted a professorship in the Kansas City Baptist Theological Seminary, where he served for eleven years. In September, 1931, he became pastor of the College Avenue Baptist Church in Topeka, Kansas. While serving there, he was

elected Chaplain of the Kansas State Senate.

In June, 1934, he became pastor of the Baptist church at Council Grove, Kansas, remaining there two years, continuing also to serve as chaplain of the State Senate. In June, 1936, he accepted the pastorate of McLouth, Kansas Baptist Church, serving there until March, 1938, and also continuing as chaplain of the Senate.

On March 1, 1938, he entered the pastorate of the Holton Knsas, Baptist church where he passed on to his eternal reward July 13, 1939. He completed his fiftieth year in the ministry in May, 1939.

He voluntarily devoted a large part of his life to the encouragement and upbuilding of rural churches, giving much time to evangelism, restoring churches and repairing rural church buildings, erected buildings and provided parsonages. He gave a full measure of self-denying ministry emulating the teaching and preaching ministry of Jesus.

He long held a prominent place in the councils of Baptists in Education, Evangelism, and Missions. He too "fought a good fight and kept the faith," and patiently toiled on. He gained the Crown that was laid up for him and heard the Saviour say "Well done thou good and faithful servant."

FOREWORD

In presenting to the public the History of Kansas Baptists, I desire to offer a word of explanation and ask for a patient, sympathetic consideration.

The task was assigned me by The Kansas Baptist Convention as its Historical Secretary. Considerable material was gathered by the former Historical Secretary, Rev. L. H. Holt, who discontinued the work when he became a pastor in Oklahoma.

I have availed myself of such material and have continued gathering data through five years, checking authorities and numerous references to make the content dependable and helpful.

I gladly acknowledge the aid I have had from individuals, books, and libraries, especially the library of the Kansas Historical Society, and the Pratt-Journey cake Library of the Kansas City Baptist Theological Seminary. I have had helpful contributions from Rev. O. C. Brown, Executive Secretary of the American Baptist Publication Society, and from the Secretaries of the Baptist Foreign and Home Mission Societies. Many other individuals have greatly helped in the work, especially the Secretary of The Kansas Baptist Convention, Dr. J. T. Crawford, who served the Convention for thirty years, almost one-half of its history.

I have drawn from my own personal knowledge of Baptist work in the state for a half century. I have aimed to give direct credit for contributions to the work and quotations from other authors. I shall therefore not attempt to give a bibliography. My aim has been to collect the outstanding facts of history and arrange them in such way as to produce a dependable reference book, for which purpose I have appended a somewhat lengthy index.

I intended at first to include a chapter on *Who Is Who* in the Kansas Baptist History, but a long serious illness prevented my pursuing the research for that information and the pages of the

book grew to such proportions that it did not seem advisable to add more.

The index will show that many men and women who made Baptist History in Kansas have had a liberal part in making the book. Certain limitations have no doubt caused the omission of many names as worthy of a place as those found in the pages of the book. No slight has been intended and I bespeak a charitable forbearance for any oversight or omission.

I acknowledge my appreciation of the willingness of our Publication Society to give wings to this book in its first flight.

I also wish to record my appreciation of the work of my granddaughter, Mrs. Mildred Bell Wright, in preparing and typing the pages of this manuscript during my illness; and I furthermore wish to express my appreciation to Miss Grace Henderson and Miss Lillian Cobb who prepared and paged the material for final book publication.

I send forth this compilation with the hope and prayer that it may help the Baptists of Kansas to better appreciate their own heritage.

W. A. Seward Sharp

Holton, Kansas, January 1, 1939

History of Kansas Baptists

CHAPTER ONE

ANCESTORS OF BAPTISTS IN KANSAS

Who are the Baptists? From whence did they come? The history of Kansas Baptists has all the charm of a fascinating love story, so before we introduce you to these pioneer lovers in their prairie home, we will permit you to visit the fatherland of the ancestors of these pioneers of the plains.

The name Baptist is used in Holy Writ because of an ordinance which was introduced as a religious ceremony instituted by John, the forerunner of Jesus. Jesus received the ordinance from the hands of his cousin John as he said, "To fulfill all righteousness." When He made disciples, He commanded them to receive and practice that ordinance. When Jesus directed the organization of his church, by inspiration of the Holy Spirit, He commanded the continuance of that ordinance, to be received by every believer, as an unchanging memorial of his death, burial and resurrection. So the people who believe in the atonement and Lordship of Jesus and wish to obey him and the inspired Word, as given and practiced in the beginning and continuing unchanged until now, are called Baptists. There have been through the ages from the days of John the Baptist until now, a people who have held to this ordinance as well as to other distinctive doctrines that have made them a peculiar people. This is the holy heritage of Baptists which they hold sacred as a succession of faith. Baptists believe that continuing steadfastly in the apostles' doctrines and teaching and directing the disciples to do all things whatsoever is commanded in the Word is true apostolic succession.

Baptists believe in the inspiration and inerrancy of the Scriptures, and that the New Testament is a sufficient rule of faith and practice.

Baptists do not believe in the infallibility of man, but they do believe in the responsibility of the individual to God and the

competency of the human mind to comprehend the will of God as expressed in the Scriptures.

Baptists believe in the necessity of regeneration of every individual through the renewing of the Word and the operation of the Holy Spirit.

Baptists believe that only those who have accepted forgiveness of sin offered through the atonement of Jesus Christ are born of God.

Baptists believe that the true church is composed of members who have been born again, whose names are written in the Lamb's book of life.

Baptists believe that the fundamental truths which Jesus taught have been held by a heroic ancestry from the day in which Jesus began to do and to teach, and that throughout many nations have been a succession of devoted disciples who have held the teaching and doctrines of the New Testament, not loving their lives, holding fast even unto death. From among these heroes of faith have come our forefathers, fleeing from persecution in many lands, to re-establish new homes and new Baptist churches in a New World providentially preserved for a people who desired to seek first the Kingdom of God.

Groups of Baptists were gathered in all of the colonies, and when Independence was declared, many devoted pastors of Baptist churches volunteered with every male member of the churches to fight for freedom and independence.

When peace came to the colonies and a constitution was written for the new nation, pioneer Baptists petitioned for and secured the First Amendment to that constitution, which guarantees religious freedom to all peoples.

Then the churches had peace, and Baptists began to establish schools and to organize missionary societies to carry out the Great Commission of world evangelism. And they went everywhere preaching the word.

Those were saddle-bag days; pioneer preachers traversed every trail to the very outposts of civilization. One generation had not passed till Baptists had dotted the frontier with places of worship, and carried the story of the cross of Christ to the ends of the earth. Kansas was included in the world vision of these pioneers and soon they were promoting plans for preaching the gospel there.

KANSAS AND ITS PEOPLES

Kansas derives its name from its first settlers, a nation of freemen whose warriors were on the reception committee when the Spanish adventurer, Francisco Coronado, led a cavalcade into Kansas in 1541 in search of the gold of the fabulous cities of Cibola. He did not find the cities of gold, but he did find a fabulously rich plain, almost equaling the land visited by the spies sent out by Moses.

He traversed almost the length and breadth of the present bounds of our state. He was the first white man to contact the red men who represented the five tribes of Indians that originally inhabited Kansas. These tribes were: the Kansas Tribe extending from the Kansas River to the north line of the state and west to the Blue River; the Pawnees occupied the territory west of the Blue and north of the Kansas-Smoky-Hill and west to about Hays; the Comanches occupied the plains from Hays west to the state line, from the Smoky-Hill north to the state line; the Osages held all the water shed of the Osage River in Kansas and Missouri; the Wichitas claimed all the water shed of the Arkansas River.

The next contact that white men made with Kansas was the visit made by Daniel Morgan Boone and two Frenchmen in 1795. Boone returned later under appointment of the United States Government as instructor of the Indians in farming. It is interesting to note that D. M. Boone's youngest son was the first white child born in Kansas, August 22, 1828. His name was Napoleon Boone; he was born in the Indian village at the mouth of Stonehouse Creek in what is now Jefferson County, Kansas.

In 1804 the Lewis and Clark Expedition camped three days in June on the present site of Kansas City, Kansas, and at noon on the Fourth of July, 1804, they camped on the present site of the city of Atchison.

In 1806 Lieutenant Zebulon M. Pike marched through Kansas with a small company of men, detouring north as far as Republic County, to visit the main village of the Pawnees on the bank of the Republican River where late in September the Stars and Stripes were officially raised over the Territory of Kansas for the first time by the old chief of the Pawnees, Kiwik-ta-ka. Later at various times, traders and trappers visited many places in Kansas. Some of these lived among the Indians for a long time and some even married Indian women. However, little permanent good came from these selfish adventurers. Missionaries were the first of the white race to establish permanent homes in the state, for the betterment of the people and the improvement of its natural resources.

The first missionary was a Catholic priest, Juan de Padilla, who accompanied Coronado in 1541, and then returned to live among the Wichitas in 1542. He began work among them at their main village on the banks of the Arkansas River, probably near the present site of the city of Wichita. He died a martyr's death at the hands of those whom he loved and befriended. They were jealous of him for he had planned to go to preach the gospel to their foes.

In 1824 Isaac McCoy came to Kansas first to locate some of the Indian tribes. "To the West of Missouri," this removal was begun in 1825, and continued till 1843.

The Kansas and the Osage tribes who were the original claimants sold a large part of their lands to the government which was surveyed and allotted to the eighteen Emigrant Tribes that came from the east. Missionary societies began to establish permanent missions among all the tribes. Five denominations that pioneered in this work were: Catholic, Presbyterian, Baptist, Methodist and Friends.

The boundaries of Kansas Territory as fixed by the Kansas-Nebraska Bill were: "The Fortieth Parallel on the north, Missouri on the east, the thirty-seventh Parallel on the south, and the crest of the Rocky Mountains on the west." New Mexico formed the southwest boundary.

The state was given its present form by the delegates of the Wyandotte Convention who prepared the constitution under which the state was admitted into the Union in 1861.

CHAPTER TWO

COLONIAL BAPTISTS

We shall now turn our attention to our colonial Baptist ancestors and their descendants who, through organization, education, and Evangelization, prepared a people of like faith and practice to become the teachers, preachers, and pioneer citizens of the great plains of Kansas. They have proven by their willingness to endure hardships to be worthy successors of the fathers who held fast their faith in spite of dungeon, fire, and sword.

At the beginning of the nineteenth century there were a host of Baptists in the United States. Baptist emigrants from the Old World came from many countries. The Albigenses and Waldenses fled from their persecutors in Italy. Some found their way across the mountains to Switzerland and others crossed into France. Many of the latter joined with the Huguenots, who were finally driven out of France through desperate persecution. They found their way to the New World and settled in the southern colonies. Independents and Baptists were harried out of England and took refuge in Holland. Some of these came to America to find a place where they could freely worship God.

The first colony of the Puritans settled in Massachusetts in 1620. But these pioneers interpreted freedom of worship as only in accord with their own desires, and with the worship which they established, so they applied the spirit of persecution and the torch, and drove the Baptists out of the colony. These refugees founded the colony of Rhode Island where religious freedom was first granted to all faiths.

Baptist emigrants followed from other countries in later times. Baptists from Wales, Mennonites and Moravians and Brethren from Germany were found scattered through all of the New England Colonies.

Benedict, the Baptist historian of that time, after extensive

travel wrote, "Baptists are scattered in every part of the United States, scarcely a mountain or a valley in which they are not to be found." He estimated them to form one-fifth of the population of the whole country.

There was little communication between them, and no common bond of interest, and no general organization for any purpose whatever. Their homes and churches were bare of the comforts of modern times. Oftimes there was no heat except that which the worshipers carried in their warm hearts. Their meetings were often held in school houses or in homes.

Many of the powerful movements that characterized Baptist work in the beginning began and were carried on to the Glory of God without houses of worship, hymn books, organs, or Sunday School rooms, or soup kitchens. Nevertheless, amid these apparently rigorous conditions, the Baptists thrived and multiplied.

The First Baptist Association was organized at Philadelphia in 1707, but few were they that followed in the next hundred years, perhaps not more than a dozen at the end of the century.

Brown University was the only institution of higher learning carried on by the Baptists, and Rhode Island was the only state where Baptists were not overshadowed by other bodies.

The beginning of the nineteenth century was the dawning of a new day. The Sun of Righteousness rose on this new day and Baptists were the first to catch the glow, and it revealed to them the real missionary message of the "Go" in the Gospel.

The fire of the missionary spirit fell first on the Baptists of Boston and led in the organization of the Massachusetts Baptist Missionary Society, May 26, 1802.

The organ of that Society, the *Massachusetts Baptist Missionary Magazine*, appeared in September, 1803, and it has continued down to the present day without interruption, being the first and best missionary publication in America.

In New York, on July 23, 1806, was organized the first Baptist Young Peoples' Society of America, preceeding by seventy-

five years the organization of the Christian Endeavor Society, though a prophetic herald of it. Also, in 1806 there was organized the New York Baptist Association, a missionary society which joined with that of Massachusetts in 1808, in the support of a missionary to the Tuscarora Indians.

The first American Baptist foreign missionary society was formed at Salem, Massachusetts in 1812. It was named "The Salem Bible Translation and Foreign Missionary Society." Its purpose of organization was stated, "To aid in the translation of the Bible then being made at Serampore, India, by William Carey and his companions, or if deemed feasible, to assist in sending a missionary, or missionaries from this country to India."

It is interesting to recall that Salem in the beginning kindled another fire, but that was to burn witches, and its early settlers, like Paul, zealous for their faith, supposed they were serving God by persecuting Baptists and others who dared to differ from them in faith and practice; some they drove into the wilderness in the dead of winter.

From this port sailed this same year America's first foreign missionaries, Adoniram and Ann Hasseltine Judson, and Luther Rice. Perhaps it was this same missionary spirit that led them to study the Bible in the original tongue during the long voyage to India. Undoubtedly it was the same spirit of loyalty that moves Baptists to hold fast to the teaching of the Word that led these missionaries to declare their faith and fidelity to the Word as revealed to them by the Holy Spirit on that long voyage, and constrained them to consort with the Baptists there and later to appeal to American Baptists for support.

Flash:—To Rev. Thomas Baldwin, D.D. Pastor Second Baptist Church, Boston, Massachusetts, early spring of 1813. "If the Baptists of America will form a society for foreign missions, I will be glad to become its first missionary." Signed, Adoniram Judson, Calcutta, India, 1813.

That was the electric spark that set the missionary machinery of America in motion.

Immediately there was formed a missionary society in Dr. Baldwin's home that assumed the support of Judson and his wife.

Meanwhile events were moving with lightning speed in India. The East India Company which then ruled India ordered the missionaries deported, probably for two reasons; the first was the war of 1812 between America and Britain, which was at its height, and Americans were regarded as spies. Then the controlling spirits of the East India Company opposed the preaching of the gospel to the natives of India.

After a hurried consultation it was decided that Judson and his wife should flee to Burma, and Luther Rice should return to America and appeal to Baptists for the support of mission work in this new field now occupied by the Judsons.

Under the influence of Rice's stirring appeal, no less than six missionary societies were formed in important Baptist centers.

At the meeting of the Philadelphia Baptist Association in 1813 it was decided to form a general missionary society composed of delegates from all Baptist Missionary Organizations. Accordingly a call was issued and delegates from eleven states and the District of Columbia met in Philadelphia in May 1814, and organized a missionary society which was at first called "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." It was provided for in the constitution of the society that the convention should meet once in three years; because of that provision the convention became popularly known as the Triennial Convention.

While the name designated the society as an organization for carrying on Foreign Missions, one purpose stated in the preamble was, "The sending of the glad tidings of salvation to the heathen and to nations destitute of the pure gospel light." The latter clause of this purpose was interpreted as applying to the Indians and settlers on the frontier of civilization in our own land. In accordance with this provision Rev. Isaac McCoy was appointed in 1817 as missionary to the Indians of the Lake Region, with headquarters at Carey Station near the present location of Niles, Michigan. He continued to labor there till he was appointed by the government to remove the various tribes of Indians to Kansas.

CHAPTER THREE

PREPARING A PEOPLE TO POSSESS THE PLAINS OF KANSAS

We have already recorded the fact that five tribes of Indians had pre-empted these vast plains before the first white man intruded on the sacred soil of Kansas. However, these Red Men established permanent claim only to a limited area along the winding streams where their villages were located from time to time. For the most part the vast billowy expanse was occupied as a common happy hunting ground except when tribal interests conflicted on account of scarcity of food and pursuit of game.

The call of Kansas did not fall first on white man's ears, but it stirred the hearts of other tribes of Red Men whose wigwams were being constantly razed by white adventurers, much like the placid peace-loving people on the plains of Ur of the Chaldees when God called his Abraham to lead his people to the promised land. It took a generation for God to prepare the patriot and his people.

In like manner God called a man and prepared him to lead these Red Men into the New Promised land of Kansas. He became their noted friend because he loved them and gave his life for them. This man whom God chose for this task was Isaac McCoy.

The price which he paid for these prairies was never measured by dollars, but in his devotion he had regard for an eternal reward in a city whose Builder and Maker was God. He continued faithful to the trust and completed his task June 21, 1846.

We shall now present a brief sketch of his service in the preparation of a people of God to possess the plains of Kansas.

As a boy he was fond of books and under the direction and counsel of a kind hearted Christian mother, he developed ideals

of righteousness, truth and morals far in advance of the youth of his day. He also acquired a strong aversion to evil conduct. He was led to consider the matter of sin and salvation in his early youth but did not come into the liberty of the gospel till in his seventeenth year. His conversion and call to the ministry closely parallel the scriptural account of that of the Apostle Paul, and his future life, devotion, and service resemble in a most striking way that of the great Apostle of the Gentiles.

On a dark misty day, while he was at work in the woods, a bright light shone around, seemingly coming from the west. He, supposing it to be a sudden appearance of the sun, turned to note the time of day, but the light suddenly disappeared; he interpreted it a revelation of God's will calling him to the duty of proclaiming the gospel to the Indians at the outpost of Vincennes, Indiana, which was then the capital of the Northwest Territory.

He drew aside at once to pray, and from that day never doubted concerning his duty, and the impression which the phenomemon made upon him never left him. So confident was he that this light was the leading of God that when shortly after he sought the hand of a lassie in wedlock, he frankly told her that they would at once be compelled to remove to Vincennes, and this they did in 1804, only six months after their marriage.

Now a strange incident of providence occurred in the childhood of the one to whom he was wed. Miss Christiana Polke, whose mother and three children had been left at a fort in Nelson County, Kentucky, while the father was off on an expedition against the Indians, was captured with her family and carried away by a band of Ottawas to the region of the Great Lakes, and held there in captivity for several years; but they were, through the vigilant and persistent exertions of the father, finally rescued.

The truth of this story seems stranger than fiction when we learn that it was with this identical tribe that the McCoys later became associated as missionaries in the lake region; later this became the leading tribe of Christian Indians in Kansas.

They remained at this trading post for some time, but finding it an unhealthful place to live, and being disappointed with the opportunity for preaching to the Indians, they removed to Clarke County, Indiana, to the locality to which his father, Rev. William McCoy, had moved. His father was pastor of the Silver Creek Baptist Church, which was the first Baptist church organized in the state. Here he was granted a license to preach by the Silver Creek Church, but the license was limited to two years; at the conclusion of that time he was given a license to preach wherever he chose. After three years he returned to the vicinity of Vincennes. He worked as a wheel wright for a year, uniting with a small church named Wabash.

He then purchased a farm of 54 acres on Maria Creek. Soon afterward the Maria Creek Baptist Church was organized and Rev. Isaac McCoy became a constituent member, and its first pastor in 1809. He continued here for about eight years, and made frequent long missionary tours in every direction.

As pastor of the Maria Creek church, he developed and revealed those traits of character so necessary in a pioneer missionary. Indians were numerous in this section. Whites too were becoming numerous, and the Red Men were jealous and suspicious. Then came the troublous time of the War of 1812 when public services had to be held under protection of arms, and block houses had to be erected for the protection of families. The Indians were uncertain as allies and dangerous as foes. However, McCoy had spent his youth in Kentucky in most troublous times, when the utmost vigilance and energy were required for defense and preservation in poverty and hardships, laboring with his own hands to assist in the support of his family.

He became depressed with the condition of affairs under which he had to labor and finally joined an expedition against marauding savages. This diverted his overwrought mind, and led him to consider the larger aspect of God's cause in connection with the extension of the Gospel. At length he conceived the plan of forming a missionary society for the preaching of the gospel on the frontier to both the reds and the whites. He presented his

plan to three Associations: the Wabash and Silver Creek Associations in Indiana, and the Long Run Association in Kentucky. The plan was approved by the latter, and also by the Wabash Association which appointed him as its missionary.

This was the beginning of the great work of his life. He had a determined mind and a brave spirit. His good wife was in full accord with his plans and from that time they had no interests apart from the welfare of the neglected Indians. No organization cared for the Indians of the west. No individual heart throbbed for Red Men, and no plans were being promoted for saving their souls and bettering their temporal condition. He was the pioneer among Baptists, fully consecrated to the Indians of the frontier.

In 1817 Rev. McCoy received appointment as missionary for one year by the Baptist Triennial Convention, but the Board limited his territory to a number of counties in Indiana and Illinois. He found himself hampered by this limitation but he kept faith with the Board and purchased a small tract of land near the Indian village. There were Wea, Miami, and Kickapoos, with a mixture of others. He erected two log cabins and planted himself and wife and seven small children down among the Indians in the hope of becoming instrumental in their salvation.

However, a year passed, his commission expired, and little had been accomplished. He and his family arrived at the site of the mission October 27, 1818. The mission was located 90 miles from the Maria Creek Church, near Montezuma, Indiana, on Raccoon Creek in the Wabash Valley.

Mr. McCoy was handicapped by not knowing the language of any of the Indians, and was compelled to employ local traders to interpret. These were nearly all Catholics who from the first did not sympathize with the work, and later became hostile and either did not interpret correctly or refused to interpret any religious communications at all. Finally, he secured the services of a Mr. C. Martin who, though not a Christian, was true to his employer, and later became a believer and trusted teacher.

The latter part of this year Mr. McCoy made a long tour

east to the Delawares in Ohio, and met with much encouragement, though he returned quite ill and was confined to his house for some time. Not long after Mr. McCoy's return to the mission, Mr. Martin, the school teacher, resigned and the missionary had to take that work to tide it over. During the following summer he made another trip to the Delawares in Ohio. He was assured by the chief if a deed for the land could be had and encroachments of the whites could be prevented by the government, his people would consent to move west as they were being urged to do. In December, 1819, Mr. Johnston Lykins was employed as a teacher. He also espoused the cause of Christ, and became a missionary. He continued in the mission work till December 1, 1842.

In the spring of 1820 the mission was moved to Ft. Wayne, Indiana. A school was opened soon after their arrival which enrolled ten English, six French, eight Indians, and one Negro.

His family now numbered eight children. They, however, left the two eldest with friends in the Wabash county for awhile. He was in straits for finances for his family and the mission as he had received no regular grant for two years. He had continued the work by borrowing from friends in Ohio. Four months after moving to Ft. Wayne he returned and disposed of the property of the Wabash; as he returned he brought his two children, whom they had left behind when they moved, with him. The work prospered and by the close of 1820 the school numbered thirty-two pupils.

It was at this time he decided to visit Detroit hoping to arrange for some support from the Government, which later became the principal support of the work for a long time. Upon his return from Detroit, he heard of a band of Potawatomes over on the Illinois River who were being led by a Christian teacher named Menominee. Mr. McCoy sent word of encouragement to him and promised to visit him. Though he was far from well, he took three Indians with him and started on the trip in mid-summer. It was a rainy season, and they had to swim the rivers, wade swamps, and sleep in the rain-soaked beds. The mosquitoes

prevented sleep till a late hour in the night. They finally arrived at the Potawatomie village and were received with great rejoicing.

"Menominee was overjoyed and endeavored to induce us to settle among his people." The people were called together for a farewell. The missionary promised to visit them "when the leaves began to fall."

During the summer of 1821 an important council was called by the Government with the Indians at Chicago. Mr. McCoy was to have attended but was unable on account of sickness. He was greatly relieved when he learned Col. Tribble of Ohio would represent the mission. The hope of the missionary was realized in the securing of a more suitable location for the mission.

The Potawatomies gave a mile square for a mission site. The Government was to furnish a teacher and a blacksmith, and provide \$1000 a year for fifteen years for the support of the work.

At this juncture a French Catholic told the commissioners that the Indians desired a Catholic teacher, but the Indians present positively contradicted him as soon as they learned what he said. Mr. McCoy was declared to be their choice, and he was appointed by the Government, and held the position till he left to survey the western country in 1828.

A similar treaty was entered into by the Ottawas, with a farmer added to the grant, with a corresponding appropriation, and also a considerable number of cattle and farming utensils. Mr. McCoy was made superintendent for both tribes, and the small salary paid him was accounted for as a gift to the Mission Board.

The work was continued at Ft. Wayne except that the school was suspended on account of sickness. Mr. McCoy became quite ill and his life was despaired of; he sank into helplessness, hopelessness, and unconsciousness. But providence did not forsake him. It was thought that there was no physician within a hundred miles when suddenly and unexpectedly two stepped into the room. Soon he was on the road to recovery. In order to make effective the Chicago Treaty he made a trip to meet the Board

in Philadelphia. The Board approved the plan, and sanctioned the appointment of three teachers, one each for the Potawatomes, the Ottawas, and the Miamis, placing him in charge as Superintendent.

In his absence a great sorrow befell his home through the abuse of a Potawatomie who had been befriended. "The tale of woe given him on his arrival, of screams for the sufferer, anguish of the mother, tears coursing down the faces of forty pupils, deprived him of resolution, and nearly drove him to distraction." He said, "I was sinking when the everlasting arms underneath prevented my fall." He was saved from wreaking vengeance that belongs to God by the judicious counsel of the United States Indian Agent, and his lateness upon the scene, the failure of his horse being the providential cause of his detention. Twenty years later he declared, "That was the severest trial I ever experienced in my pilgrimage."

Soon after Mr. McCoy's return it became necessary for some one to go to Ohio on business. Mrs. McCoy relieved her husband of this jaunt as he was ill, and the mission needed his presence. She journeyed through the wilderness on horseback to Ohio, with an infant at her breast. One night she was compelled to encamp in the woods.

The new station among the Potawatomes was named Carey, and the one among the Ottawas was called Thomas, both named after the English founders of the Indian mission at Serampore. The four missionaries at Ft. Wayne agreed to a set of "Family Rules" similar to those subscribed to by the English missionaries. The substance of these rules were:

1. We agree to serve the Indians, not ourselves.
2. We agree that our whole time, talents, and labors shall be bestowed gratis, so that no debt shall ever accrue against the Board for service.
3. We agree that all remittances from the Board, all money or property accruing to any of us, all salaries received from the Board or the Government, all donations, all

income from any quarter shall be placed in a common treasury, and sacredly applied to the cause of missions.

A new missionary teacher named John Sears was assigned to the Thomas Mission among the Ottawas. Rev. Johnston Lykins was designated to have charge of the school connected with the Carey mission among the Potawatomes.

Before leaving Ft. Wayne it was thought best to organize a church at that place to continue the work among the Miamis, as they had begun to awaken to a realization of the benefit of the mission among them, and to sense what the loss would be were it removed from their midst. Some new missionaries had arrived and the time seemed propitious for the organization of the church. Accordingly, articles of faith were drawn up, brief clear, and strong. Eight white persons, designated as missionaries, one Delaware woman, one Miami woman, and one black man united in the fellowship, to constitute this new "Church in the Wilderness."

The new missionary teacher to the Ottawas had proceeded to the new station of Thomas early in July, 1822. The flash of sunshine that appeared for a moment in the Miami mission at Ft. Wayne seemed to have come only through a rift in the clouds, for unprecedented sorrow and severe trials followed. Sickness prevailed in an alarming extent at the mission, and dissatisfaction arose in the Thomas mission which caused the missionary to withdraw in a mood of criticism and fault-finding. This made it necessary for Mr. McCoy to go to Detroit to confer with Hon. Lewis Cass, the Governor of Michigan Territory. The missionary was received cordially and his duty was faithfully performed. Upon his return to Ft. Wayne he found a disheartening situation. One missionary who had only recently arrived had turned back, and almost the whole number of the mission was afflicted with the fever epidemic. Another missionary, Mr. Benjamin Sears, who had labored less than a month, died and was buried beside Elizabeth McCoy who was seriously ill when her father left for the trip north, and who died only a few days later.

In this time of sorrow, sickness, and destitution, Mr. Lykins, who had recently been appointed as a teacher for the Potawatomie mission, confessed Christ and was baptized by Mr. McCoy in the Maumee River, and fully committed himself to missionary work for life. His faith and service in the fierce trials called forth from Mr. McCoy the highest praise. "Mr. Lykins alone remained to me a friend, whose circumstances enabled him to be a counselor and a comforter, and such he certainly was. Neither the performance of the most disagreeable service for the sick, whether they were missionaries, their children, or Indian children, nor their peevish and unreasonable demands, nor the deathlike discouragements which, in various forms, hovered around our abode, moved him from his noble determination to do right. He never became impatient, nor formed hasty conclusions, for the sake of getting out of a scene of distress. Seldom do circumstances occur so fully to attest what a man is, as those under which Mr. Lykins was at this time placed. It was not his amiable disposition alone by which we profited. His soundness of judgment in administering to the sick, and in his relation to missionary affairs generally, was constantly developing."

"In the second week of October, 1822, a part of the mission family, twenty-two in all, left for the new station on the St. Joseph river. The conveyances were two ox wagons, and one drawn by four horses. Four milch cows were driven. First day, rainy, one sick, lodged in the wilderness without a house. Second day, one of the best hands sick; weather rainy, broke one of the wagons, spent half a day in the wet bushes repairing it. One of the wagoners taken sick. Mr. McCoy had to mount the team and drive. Fourth day one of the wagons capsized, little injury to persons and property; mired an ox, crippling him so we had to leave him. Indians soon came, butchered him and ate him. With one team less it was difficult to proceed. Fifth day, Sunday, had to proceed to find grass, the feed for our animals; then camped in the wilderness. Sixth day, women sick; Mr. McCoy had to assist in cooking. Eighth day, encamped within five miles of the principal Potawatomie settlements. Had a council with the chiefs and a location for our buildings was agreed upon.

Eleventh day, pitched our tents on the site selected, and kindled a large fire amidst a falling rain."

They were thankful the next day was the Sabbath. The two sites named for the first English Baptist missionaries to India were the Carey station on the present site, Niles, Michigan, and the other, Thomas, on the site of the present city of Grand Rapids, Michigan. Before the final breaking up at Ft. Wayne, Mr. McCoy had to go to Ohio again, so that it was the second week of December before they could take leave, and the weather had turned very cold.

December 9, 1822, marked the day of departure. It was affecting; there was evidence of real regard manifest even among those that seemed indifferent to the message of the missionaries. The chief of the Miamis expressed his regret in such an emphatic way that Mr. McCoy promised to endeavor to provide a missionary for his people. This last party consisted of thirty-two persons, three wagons drawn by oxen, one by horses, fifty hogs, and five cows.

It was difficult to cross the St. Mary's River on account of the ice, and they made only three miles the first day. The snow was three inches deep and had to be removed before spreading their beds or kindling a fire. Traveling was difficult on account of the snow and ice and deep quagmires. Mr. McCoy had to give up his horse to be used by the hands to recover some of the cattle that had strayed away. He went ahead on foot, though it was very trying; he and one of the hands had a fire at the camping place when the others came up. The sixth day they reached the Elkhart River in a snow storm. They camped and butchered a hog. The next day they had to cut away the ice so as to be able to ford the river. Mr. McCoy went on to the St. Joseph to examine the place for crossing. He returned to the camp and found the company not ready to move because fifteen of the oxen had strayed away to find grazing on which they had to depend for food.

The next day, December 17, he went on ahead and kindled a fire on each side of the St Joseph's River, a stream deep and

swift, full of running ice. However, they crossed it safely with the loss of but one hog, which was drowned. The following day they made a long forced march so as to reach Bertrand's Trading Post, which they reached at dusk in a freezing rain. They were all grateful to be in the shelter that stormy night.

The next day they completed their journey. Eleven days they had traveled in the wintry forest, rising generally at four in the morning and eating breakfast by candlelight. Their beds had to be spread on the frozen ground from which the snow had been removed. The cabins erected for the mission were unfurnished and cold, but they afforded shelter from the wintry blast. Some of the company were ill, but that was not an uncommon thing in so large a company traveling under such trying conditions. The company who had gone on before were found well and happy though short of food.

Wagons were sent back through the wilderness, over very bad roads, in inclement weather to obtain bread stuff and other food. The winter continued cold till the 20th of March. The snow covered the ground from ten to fifteen inches deep. There were only four fires for about fifty persons.

A school house was built at once, which they occupied January 27th. It had only a dirt floor, no shutters to the windows, no door, and no chimney. The fire was built in the center of the room. The thirty children taught under such conditions may be said to have been truly half-baked.

The wagons sent for food were delayed in their return, so that by the end of January the corn was gone and only flour enough left for one meal. They borrowed a little corn from the Indians. They also bought a little wherever they could. Mr. McCoy went on horseback to a French Trader, through the trackless snow a foot deep. The trader said in broken English, "I got some corn, some flour. I give you half; suppose you die I die too." Some remarkable providences attended them in providing food till their wagons returned. Often only enough for one meal in the camp, the next one came in due time to prevent extended suffering from hunger. Sometimes the Indians brought

corn, beans, and potatoes, and once or twice, supplies of venison.

On February 13 the wagons arrived, bringing bread-stuff and other supplies along with \$350 worth of clothing donations from Boston and vicinity. However, on the trip two valuable oxen perished. About this time Rev. Corbly Martin, who began as a teacher at Ft. Wayne, and was converted there and gave himself to the ministry, brought a flock of 113 sheep from Kentucky, also \$100 worth of clothing and \$200 in cash. Supplies were gathered in other places and sent to them.

Two young men came out from Ohio about this time to labor in the mission. They walked and carried their knapsacks. Arriving at the St Joseph river they cut loose a large cake of ice and put their knapsacks on it, and undertook to pole themselves across the river. The current was swift and carried them rapidly down the stream. It looked for a time that they would continue their journey by water, but at last they came near enough to the bank with their ice boat that they threw their baggage on shore, and then swam out themselves. Their apparatus for starting a fire was too wet to be used, so they were compelled to sleep in their wet clothes through the night without fire.

The next spring, March, 1823, Mr. McCoy journeyed to Ohio again. He had to travel through water and slush much of the way. He returned to Ft. Wayne in April. He procured three wagons to carry the supplies, and drove twelve head of cattle and 110 sheep. It rained on them incessantly. They swam the cattle and horses across the swollen streams. The sheep had to be dragged across, one yoke of oxen failed them, and they had to send a hand back to Ft. Wayne to have the load of goods taken care of. When they arrived at the Elkhart River there they secured a perioque, a dug-out canoe, which they used to transport the sheep and cattle over the river and swam the other stock across. After getting the sheep over safely, the canoe was loaded with flour, salt, seed-corn, and seed potatoes. As they were approaching the bank with the canoe loaded with the goods it ran afoul of a tree and turned over. By strenuous exertion they saved eight barrels of flour, two barrels of corn meal, some

dried fruit, and a little seed corn, but they lost their peas, potatoes, a barrel of flour, and a barrel of salt. Other property to some considerable amount was lost though some was rescued down the river a mile or two, but all was damaged. The seed-corn and potatoes which were for planting were the worst of their loss, as they could not be replaced and would limit the production of their farm. They finally reached Bertrand's Ranch and there left the wagons, sheep, and cattle, and pushed on home the next day. Mr. McCoy said, "After six weeks of this it was unalloyed bliss to see, 'a light in the window'." They arrived barely in time to save the family from suffering for bread. For two days they had been on short allowance, and had not ventured to make bread of their flour but merely used a little to thicken the soup. In the autumn of 1823 it seemed necessary for Mr. Lykins to take over the Ottawa Mission at Thomas.

About this time Miss Fanny Goodridge of Lexington, Kentucky, joined the mission at Carey. In December, 1823, Mr. McCoy set out for Washington to present to the Board the plan for colonizing the Indians. He was kindly received and given some assistance but was able only to leave the proposition in writing with the Board for consideration. He visited Hon. John C. Calhoun, Secretary of War, who approved his plan, and urged its acceptance by Congress. He obtained appropriation of \$560 for buildings at Carey. The Secretary of War also agreed to increase the annual allowance from \$200 to \$600.

Luther Rice, the founder of Columbia College, showed himself to be a real friend of the Indians and a sympathizing brother to the missionaries. He warmly advocated the plan for colonization of the Indians, and kindly considered taking the missionary's sons into the College.

The apparition that continually haunted the missionaries was the encroachment of whites on Indian lands and the sale of liquor to the Indians, resulting in the most disgraceful orgies.

Mr. McCoy pressed the plan for colonization in the West with untiring energy. Several members of the mission Board were not interested in the plan and some seemed indifferent to-

ward the support of Indian Missions. This was shown in a marked measure when Mr. McCoy sought to secure the enrollment and support of seven Indian youth in some eastern college. He started to Washington with them but was met enroute by a courier directing him to place the boys in the Choctaw Academy in Kentucky. A letter from Luther Rice informed him this only would satisfy the Board. However, after considering the merits of the Academy, he decided to march his little company forward. On arriving at Cumberland, where he secured lodging for several of the youth, he took two of them and proceeded to Washington to meet the Board. On his arrival he, with Dr. Staughton and Dr. Lynd, strenuously opposed sending the boys to the Academy in Kentucky. An attempt was made to secure admittance of the boys in Columbia College, where Mr. McCoy's sons were studying, but it was found they could not be admitted. However, the Government promised \$100 a year each toward their support in Hamilton College, New York. Mr. McCoy returned to Cumberland a happy man and continued his march with the boys. They were eleven days crossing the country to Hamilton. A glad welcome was extended to them by students and faculty. The admission of these students was a thrilling event in the life of the College; it also marked a new era in Indian education and life, for under the sympathetic care of Dr. Kendrick and Prof. Hascall, and by the kindly assistance of the Christian people of Hamilton, the students studied several years in the institution and some of them became outstanding leaders among their people in the new Territory of Kansas.

In the summer of 1827, Gov. Cass visited the missions and advised Mr. McCoy to go to Washington to memorialize Congress in behalf of colonization of the Indians in the west.

With his characteristic courage and decision, Mr. McCoy left his home October 15, 1827, taking only one man to assist him enroute as far as Detroit, where he employed two other men and sent supplies of salt, flour, and other articles back to the missions. He reached New York November 7, and was greatly encouraged to find Dr. Spencer Cone had been pressing the Board to support his plan. He met the Board in Boston, November

13, and it resolved to memorialize Congress in favor of the enterprise, and asked that he be appointed as agent to visit the west. The Board examined and approved the memorial and had it printed, so that copies could be supplied to all the members of Congress and others. He visited Washington in December and was permitted to lay the memorial of the Board before the House of Representatives in favor of organizing an Indian Territory, and to acquaint President John Quincy Adams and the Secretary of War with his plans. Both of these officers gave encouraging replies. He became acquainted with more than thirty members of the House, most of whom favored the plan. While he was in Washington, Congress made an appropriation for exploring the West. The President ordered the same to be made the next year. Thus success crowned the persistent endeavors of the devoted missionary to secure Government sanction for his plan of colonizing the Indians. Mr. McCoy and Capt. John Kinnerly of St. Louis were appointed to conduct the expedition of exploration.

He left the capital February 11, 1828, to return to the mission at Carey. It was an uncommonly disagreeable time. He made the long, lonely, and desperate ride through the trackless forest buoyed up by the encouragement of the success of his plan and by his trust in the God of Missions.

While in Washington in 1828 Rev. McCoy obtained a grant of land from the government for a mission site, and was granted permission by the Department of Indian Affairs to open a mission station at Sault-de St. Marie, among the Ojibwas, and Chippewas, which tribes were closely related. He had long hoped to do this but was hindered hitherto by limitation of means and lack of missionaries to man the station. He was rejoicing now on the eve of his departure for Kansas to have permission to open this last Baptist Station among the Indians of the Lake Region. Several missionary recruits came from Tonawanda, New York, and they were assigned the task of opening this new station.

Rev. A. Bingham and his son, Rev. A. J. Bingham, gave their lives in devoted service to the Ojibwas there. Rev. Moses

Merrell, Jotham Meeker, and Mary Rice labored in this mission for some time and then took up work among the Indians that were removed to the West. Miss Eleanor McComber served as teacher in this mission for a time, then with her friend, Harriet M. Norris, went to India, and they were associated in the Karen Mission in Burma till Miss McComber's death; then Miss Norris was married to Rev. W. F. Armstrong of the Telugu Mission and later they were transferred to Burma and founded the mission for all emigrants from India to Burma. They did a noble work and the work has been carried on by their children, two sons and a daughter, for many years, with headquarters first in Moulmein, then in Rangoon.

CHAPTER FOUR

PIONEER BAPTISTS IN KANSAS

We shall now accompany some of these pioneer missionaries to the plains of Kansas. They came with the various tribes of Indians and reestablished the work, and strengthened it in the new Territory of Kansas.

Isaac McCoy has justly been called the Great Apostle to the American Indians. His wife, Christiana Polke McCoy, his companion and help-meet through all the years of suffering and service, deserves equal honor.

Isaac McCoy was born June 13, 1784, in Fayette County, Pennsylvania, and was married to Christiana Polke October 6, 1803. They immediately entered mission work together on the frontier of Indiana in the Miami Indian Reservation. To these good people were born thirteen children; five of their children died in infancy, four were born dead and were buried while the father was absent from the humble cottage on the border of civilization. Only four of their children reached the age of mature years and all of them joined their parents in mission work, though the youngest son, John C., later became a city builder, founding Westport, Missouri, and later became the leading spirit in the town company that founded Kansas City, Missouri.

Isaac McCoy was the founder of the following four Indian Mission Centers in the Lake Region: Wabash, and Ft. Wayne, Indiana, among the Miamis; Niles, Michigan and Carey Station among the Ottawas; Grand Rapids, Michigan, and Thomas Station, among the Potawatomes; Sault Saint Marie, Michigan, among the Ojibwas and Chippewas.

From these centers McCoy and his colleagues made contacts with, taught, and preached among, the Indians of Ohio, New York, Michigan, Indiana, Illinois, and Wisconsin, reaching the

following tribes and possibly a number of others: Chippewas, Delawares, Illinois, Kickapoos, Miamis, Ojibwas, Ottawas, Potawatomes, Sac, and Fox, Shawnees, Stockbridges, Tuscaroras, Weas, and Wyandottes.

Isaac McCoy, accompanied by his son, Dr. Rice McCoy, came to Kansas in 1828 as surveyor under appointment of the United States Government to survey and locate the eighteen Indian Tribes that were being located in the territory of the West. He made two extended tours of exploration, one reaching as far as the great Waconda Spring on the Upper Solomon River. At the conclusion of this tour, he made this entry in his journal.

"Whatever should be the result of our exploration or whatever might be the action of the government or of the Mission Board, the missionaries had resolved to transfer their labors to the west of the state of Missouri; and we hoped that the people of our charge in the Lake country would ultimately be drawn into that region. Therefore in returning through the white settlements across the state of Missouri, I selected upon the town of Lafayette as a stopping place for Mr. Lykins and myself until we should be able to make suitable locations in the Indian Territory. We returned to St. Louis after an absence of fifty days."

After this second tour in Kansas, Rev. McCoy returned to Louisville, Kentucky, where he visited his family for two weeks, then he hurried on to Washington where he made his report to the United States Government as agent and explorer of the Indian country. Then he hastened on to Boston where the Baptist Triennial Convention was in session from April 29 to May 7, 1829. At this meeting the Mission Board passed the following resolutions, approving the establishment of a Baptist Mission in Kansas.

"Resolved that in order to facilitate the work of this Board, relative to the allocation of the Indians on suitable lands in the West, our missionaries, Rev. I. McCoy and Mr. J. Lykins, are to repair to the regions west of the State of Missouri and the Territory of Arkansas, or as near thereto as circumstances will

permit, and that they select a site and report for decision to this Board, a suitable site for the location of this mission.

"Resolved, that Rev. McCoy and Mr. Lykins are permitted to accept of any appointment of Government and avail themselves of other facilities which may be compatible with the character and designs of the Mission.

"Resolved, that should their wants actually require it, they will be at liberty to draw on the Board, for a sum not exceeding one thousand dollars, during the year ending March 31, 1830." (McCoy's Journal, page 384.)

Here then is the official approval for the establishment of a permanent Baptist Mission in Kansas. After receiving this approval for the establishment of a mission and the appropriation for its continuance, Rev. McCoy accompanied a committee of the Mission Board to Washington to present a petition to President Jackson in behalf of the allocation of the Indian tribes in the west, and the expense of their removal from the lake region. This being accomplished, he returned to Lexington, Kentucky, where he joined his family and Mr. Lykins met him with his family. On June 1, 1829, they set out with their families for the "wilderness of the west." They left their families in Indiana and detoured to visit the Indians in Michigan. In July they returned and took up their westward march.

CHAPTER FIVE

BEGINNING OF BAPTIST MISSIONS IN KANSAS

The missionaries arrived at the mission site which they had agreed upon, near the Shawnee village in Kansas Territory in August, 1829. Here they located the mission in accordance with the action taken by the Mission Board. They at once had a conference with the Shawnees, and arranged for the opening of a school among them. Baptists actually began mission work in Kansas in August, 1829.

It appears that Rev. McCoy located his family on the Missouri side of the state line, on a tract later occupied by the town of Westport, Mo., which was laid out by John C. McCoy, son of Rev. McCoy. Rev. Lykins, however, located at the northwest corner of the Shawnee village on Indian land granted to the mission by the government; later when surveyed it became the northeast quarter of Section 5, T.12, R.25. Here Rev. Lykins erected the mission house which became the center of Baptist work for about two decades.

Religious services were begun in the mission house where disciples from several of the neighboring tribes attended; for many Christian Indians had come from the east, and all were encouraged to meet at the mission house for worship and instruction.

Upon the conclusion of a tour in the spring of 1830, Rev McCoy met at the home of Mjr. John Campbell, United States Indian Agent for the Shawnees and Delawares, a company of upwards of twenty Shawnees, and proposed a plan for opening a permanent school among their tribe. These Indians with whom he met expressed their approval of his plans and he was assured by Captain Anthony Shane, the half-breed interpreter for the government, that he could rely upon the support of the Shawnees in the establishment of the school. Rev. McCoy assured them he would

make immediate preparations to open the school. At this juncture, Rev. McCoy was called to go on a surveying expedition and was unable to complete the plans for the opening of the school at once. He returned from this expedition on the 22nd of November, 1830, when he made this entry in his Journal, page 105.

"Unfortunately for my plans, while I had been absent in the wilderness, Rev. McAllister and Rev. Thomas Johnson of the Methodist Denomination visited the Shawnees and made similar propositions. The main body of the Shawnees objected, because they said they intended to accept the proposition I had made them. The result, however, was an agreement that the Methodists should establish a school with a party led by a Mr. Fish."

"In this matter I felt a deep disappointment, which I could not remedy; but I was still resolved to carry out the design of establishing a mission in the nation."

Johnston Lykins who served as helper in the mission to the Indians in the East, became the associate of Rev. McCoy when the mission was established in the West. He was born April 15, 1800 in Franklin County, Virginia. He was employed as a teacher in the Wea-Kickapoo Mission in the Wabash country when nineteen years of age. He was married to McCoy's eldest daughter, Delilah, February 27, 1827, and accompanied Rev. McCoy to the West, and located the Shawnee Baptist Mission in Kansas in August, 1829, where he erected the first mission buildings. He brought his family to the Shawnee Mission in 1831. He served as superintendent and teacher of the mission for ten years. He made many translations into the Indian tongue. He was associated with Jotham Meeker. These two published the first newspaper in Kansas the *Shawnee Sun*. He was one of the founders of Kansas City, Kans., and served as its first full-time mayor. He retired from the work of the mission in 1845 and took up the practice of medicine. The outstanding and enduring work of his life was in connection with the Baptist missions of Kansas. He supervised the erection of most of the early buildings in several of the missions. He died at his home in Kansas City, Missouri, August 15, 1876, in his 76th year; 57 years after entering the service

of missions to the Indians to which he devoted 47 years. He aided in founding Baptist work in Kansas, and was closely associated with it for the first half century, as will be seen in the records which follow.

Early in 1832 Rev. McCoy turned his attention to mission work in the Indian territory. He assisted in the organization of the first Baptist church in that Territory, which was located about fifteen miles above Fort Gibson on the Arkansas River; this took place September 9, 1832. There were six charter members of the church, a Mr. Lewis and his wife, Mr. Davis a Creek Indian preacher, and three black men, slaves of the Creeks. After the ordination of Mr. Davis as pastor of this church, Rev. McCoy returned to his home in Kansas. The following entry was made in Rev. McCoy's Journal upon his return, page 463.

"I returned to my family on the 24th of September, 1832. By this time matters under the management of Mr. Lykins had so far advanced that public religious exercises were held in the mission buildings for the benefit of the Shawnees, and a small school of Indians attended. On the departure of some of us from Carey in 1828, our church became so scattered that its meetings were unavoidably omitted. Its first meeting had taken place (in Kansas) in my late absence, at the Shawnee Mission House."

The church referred to in the above paragraph was organized in Michigan, reassembled and began to function as a regular Baptist church in August, 1832. Therefore this pilgrim Baptist church became the first church meeting within the bounds of Kansas. We quote again.

"Our scattered church which once met at Carey, now was able to assemble fifteen members at the Shawnee Mission House. On the eleventh day of August, 1833, two Delawares were baptized."

This is the first SCRIPTURAL BAPTISM performed in Kansas in accordance with the plain teaching of the WORD OF GOD. The first of the two Delawares baptized at this time was Charles

Journeycake, who later became the last Chief of the Delawares and after the removal of the tribe to the Indian Territory he was ordained as a Baptist preacher, and was pastor of the Delaware Baptist church for many years.

"On August the 16th was added by baptism a Delaware female, and on the 24th another, and on the 25th another. All of which gave satisfactory evidence of general piety. The missionaries held regular meetings for religious worship among the Delawares at the Shawnee Mission House. Besides which, preaching was frequent at different houses among the Shawnees. Religious visits were extended to the Indians, and a small school was kept at the mission house, the pupils of which were almost entirely supported by the mission. About this time we enjoyed some very comfortable religious meetings, which seemed the more gratifying because they followed the desolation which unavoidably attended the emigration from Michigan."

Some building operation was referred to at this time, which probably was the building erected by Rev. Lykins for the home of the first Baptist church of Kansas. This building was located on a two-acre tract of ground granted by the government on Sec. 8, T.12, R.25. Its location was about one mile southeast of the mission house, near the Shawnee village.

The site is located about ten rods east of the marker which was erected by the D. A. R. north of the highway that leads to the Baptist Shawnee Mission site. The marker which is just east of the Strang Line was erected in October, 1929, at the time of the meeting of the Kansas Baptist Convention to celebrate the One Hundredth Anniversary of the beginning of Baptist work in Kansas. The site of this first Baptist church building in Kansas is about one mile northwest of the present Mission Hills Baptist Church, which after these many years is entering this sacred field, but to minister to a new generation and a different race of people.

Rev. Isaac McCoy and Johnston Lykins began Baptist Mission work in Kansas August, 1829, and thus crowded back the frontier of civilization toward the Western horizon. This Shawnee village

where the first mission was established will ever hold a place of primal importance in Baptist history in Kansas, because it was first, and because it was the home of the first school and first church, and the home of the first newspaper printed in the territory. It was the first home and we might say the training school of most of the pioneer Baptist missionaries that accompanied the Indian tribes to Kansas or subsequently followed them. These missionaries and their associates led the Baptist forces in laying the foundation for evangelism and education in Kansas for twenty-five years.

Rev. Jotham Meeker was born November 8, 1804, in Hamilton County, Ohio. He received early training as a printer in Cincinnati, Ohio. He came in touch with Robert Simmerwell who was making a tour of the east in the interest of Indian missions in 1825. Young Meeker joined the Thomas Mission as a teacher, and later was converted and baptized by Rev. Simmerwell. He eventually became superintendent of the mission which he served. He was married to Eleanor Richardson September, 1830. They worked for a year or more among the Chippawas of Sault St. Marie, then came to the Shawnee Mission in 1834, and he set up the first printing press in Kansas in February, 1834. On this press was printed the first newspaper in Kansas, many scripture portions, school books, and historical records. He moved to Ottawa in 1837 to establish mission work among the Ottawas. Here he did his greatest work as a printer, preacher and educator. He died at Ottawa January 12, 1855.

Rev. Ira D. Blanchard joined the Shawnee Baptist Mission as a teacher in 1833. He was married to Mary Walton, also a teacher in the mission in 1835. He founded the Delaware Mission in 1837 at the Grinter Ford on the Kaw River on the old military road between Ft. Leavenworth and Ft. Scott, on or near the present site of Edwardsville. The original mission building was of hewn walnut logs. The school was broken up by the flood of 1844. The log building was moved by J. G. Pratt in 1848 to the hills six miles northwest where he re-established the Delaware Mission, and the log house continued to be a part of the Pratt homestead for fifty years. He did valuable work

on the Indian alphabet and syllabary, and in translation of the Harmony of the Gospels, and other translations. The Blanchards retired from the work of the Delaware Mission in 1848 and removed to Iowa.

In 1930 I visited the sites of the old Delaware Mission in company with Mr. George A. Root of the Kansas Historical Society, Dr. J. T. Crawford, then Secretary of The Kansas Baptist Convention, and Bake Williamson, former surveyor of Wyandotte County, whose father occupied the first Delaware Mission site as a homestead. We were able to locate the spring used by the Mission, the Indian cemetery, which had recently been located by excavating for a garage west by north of the old brick homestead house of the elder Williamson on the point west of the creek. We also located the first site of the old walnut log mission house and the spring from which the missionaries obtained their water when they lived there on the east side of the creek a little farther up from its junction with the river bottom. We were told that the flood of 1844 brought down a large number of buffalo carcasses and deposited them in the back water of the creek in such numbers that it made the mission ground untenable, and it was abandoned at the time, and later the mission was re-established on the "Old Pratt Homestead," where the mission continued till the Delawares were removed to Indian Territory.

John Gill Pratt was born at Hingham, Massachusetts, September 9, 1814. He attended Wakefield academy at Reading for a time. He graduated from Andover Seminary, 1836. He was married to Olivia Evans of South Reading, Massachusetts, March 29, 1837. They left soon afterward for the Shawnee Indian Mission and he succeeded Jotham Meeker as missionary printer. In 1844 he established the Stockbridge Baptist Mission near Leavenworth. This mission was abandoned in 1848, and Rev. Pratt removed to the Delaware Mission where he labored till 1864, when he was appointed United States Indian Agent to the Delawares. He continued in that office till 1868 when that tribe removed to the Indian Territory (now Oklahoma.)

Mrs. Pratt was a faithful helpmate in the mission till his

death April 23, 1900. She survived him only two years. These two valiant souls endured the hardness of pioneer missionary life and through more than sixty years labored to establish Baptist work on the rock of ages. While Rev. Pratt's greatest work was done for the Delaware Indians for whom he labored more than thirty years, to him also belongs the honor of being an outstanding pioneer in the establishment of Baptist work among the early settlers of Kansas. The activities of his life began before Kansas was organized as a territory and covered all of the territorial days and half of the days of statehood. He lived a white life for the red man, and a real red-blooded life for the white man. These devoted Christian missionaries had seven children; four of them died in childhood. Their son, Lucius, married a daughter of the Chief of the Delawares, Charles Journeycake.

The Delaware Mission was removed to a location 10 miles west of the present site of Kansas City by John G. Pratt, and continued there for fifty years. Here Ira D. Blanchard and Francis Barker also labored and taught in the school that was attended by pupils from many tribes.

Rev. Robert Simmerwell and his wife labored among the Potawatomes in the Lake region but when the Indians were colonized in the west, they too came to the Shawnee Mission; but they labored chiefly among small groups of Stockbridges and Potawatomes south of Leavenworth. A Baptist church was organized in this locality April 13, 1841, which is the second church organized in Kansas, so far as there is any historical record. The third Baptist church of Kansas was organized about the same time among the Chippewas and Potawatomes south of Ottawa about five miles. Beginning with 1845 the Potawatomes were removed to the new reservation west and north of Topeka.

A Baptist mission was established among the Wea and Miami Tribes near the present site of Paola. Miss Eliza McCoy, a niece of Isaac McCoy, and Miss Sarah Osgood, who gave her life in the Indian Mission work, and whose frail form was laid to rest in the Wea Mission Cemetery, splendidly served in this mission. Rev. David Lykins and his wife also served in connection with this mission for a time.

The Indian missions of Kansas flourished for a time; many of the Indians became prosperous farmers and their children attended school and all were becoming contented and happy. However, the bone of contention about human slavery that occasioned the division in the ranks of Baptists in 1845 was thrown into Kansas by Congress when it passed the Missouri Compromise and the Kansas-Nebraska Bill, and Kansas became the battleground between the advocates of freedom and slavery. White men came to Kansas to hold it as free territory, and others to hold it as a slave state, but none of these gave any consideration to the rights of the Indians. Treaties were trampled underfoot and finally when Kansas joined the Union as a free state, the Indians were dispossessed by the terms of a new treaty and a new move was made necessary; the new generation that had grown up in Kansas were required to begin life anew in the Indian Territory which by a freak of irony was named Oklahoma, the Redman's land.

Rev. Robert Simmerwell met Isaac McCoy on the occasion of his visit to New England in 1824. Their first meeting was in Philadelphia; mutual interests in the mission work led to the arrangements for a second meeting in Albany, New York, at which time arrangements were made for Rev. Simmerwell to enter the Indian service. They embarked at Buffalo May 25, 1824, and traveled together to Detroit where they obtained supplies for the mission. Mr. Simmerwell continued on board to the mouth of the St. Joseph's River while Mr. McCoy hired a horse and rode home through the wilderness.

Miss Fannie Goodrich had begun missionary work among the Potawatomes while laboring in the Carey mission. Rev. Simmerwell joined the Carey Mission in June, 1824, and he too labored among the Potawatomes. On the 17th day of March, 1825, Rev. Robert Simmerwell and Miss Fanny Goodrich were married.

When the Indians removed to the west, only a few of the Potawatomes located in Kansas and they were adopted into the Kickapoo Tribe. The major part of the Potawatomie Tribe

located east of the Missouri River in Missouri and Iowa. So when the Simmerwells came west they located for some time at the Shawnee Mission though they devoted some time to the Potawatomes and Stockbridge Tribes near Leavenworth. When the Potawatomes of Missouri and Iowa removed to their reservation west of Topeka in 1845 to 1847, it was decided that a Baptist Mission should be opened among that tribe. In 1846 Robert Simmerwell and his wife opened a mission for the Potawatomes five miles west of Topeka. Rev. Johnston Lykins joined them for a time and assisted in the erection of the mission buildings. The largest one was a durable stone building which is still standing and has been used for a barn for some time. On October 21, 1932, I was present at the dedication of a marker on the mission site, erected in the Wanamaker School grounds west of Topeka by the Topeka Chapter of the D. A. R. In this building which still stands was conducted a manual training school for Indian youth. Mr. Simmerwell was a skilled blacksmith, a practical farmer, and a good mechanic. In this building probably was born Simmerwell's youngest daughter, the first white girl born in Kansas.

When the Indians were removed to Indian Territory most of the Potawatomes went there, but a portion of the tribe located on a small reservation northwest of Topeka where they still live. The Simmerwells took a homestead in southwest Shawnee County near Auburn. Mr. Simmerwell gave himself to an active interest in the settlement and welfare of Kansas, and gave much time to the establishment of Christian work among the pioneer settlers. Many of his descendants still reside in Shawnee County and all have had a credible part in perpetuating the good work of their pioneer ancestors. Mr. and Mrs. Simmerwell's devotion and service to the Potawatomie Indians furnishes one of the most fascinating romances of missions.

Rev. Francis Barker came as a teacher to the Shawnee Mission in 1839. In the same school Miss Elizabeth F. Churchill served as a teacher the same year. Toward the close of the year they were married and they continued as teachers in the mission a number of years. Upon their retirement from the mission they

took a homestead five miles northwest of Lawrence. There they continued to reside till the time of their death. A daughter was born to them while they were teachers in the mission; she went with him to the homestead, and there she was later married to Milton Titterington, who later became owner of the old homestead and lived there till recently. Mrs. Titterington was one of the first generation of native Kansans and she remained as the sole survivor of the members of the early missionary families of the First Baptist Church in Lawrence, which is the oldest white Baptist church in the state. She is the last living child of the heroic missionaries who prepared the Indian peoples, who preempted the plains of Kansas, and then re-consecrated their lives to the service of the pioneer settlers who came to dwell in the tents of the Redmen. The only thing which the Indians received in return for the rich heritage of their fathers was the highway of holiness.

In the Indian settlement near Sandusky lived a Delaware Indian named Journeycake. He married a half-blood girl whose white mother taught her English and also gave her school advantages where she learned to speak several Indian dialects. She eventually became interpreter for the Methodist missionaries who established work among the Wyandottes, a neighboring tribe. While serving in this capacity she learned some scripture and a few verses from some Christian hymns. To this talented half-blood Indian girl was born on December 16, 1817, a son, Charles Journeycake, who was destined to become the last Chieftain of the Delaware Tribe, a minister, and Christian leader of his people for more than a half century.

In 1827 final arrangements were made with the government for the tribe to remove to the west. The young husband and wife with their son, now a lad of ten years, went that autumn fifty miles west and spent the winter with a group of Shawnees, hunting in the dense forest. While sojourning here the mother, Sally Journeycake, was taken very seriously ill, and the husband had to walk seventy miles for help. While he was away she fell into a trance for several hours. The watchers supposed she was dead, but she finally awoke, and at once began praising

God. The truths of the Scripture she had learned as an interpreter had fallen into good soil and awakened her soul. She became a Christian and began family devotions in her home. In 1828 they took to the trail to the new reservation to the far west beyond the dark mysterious river. The journey took a full year; many evenings were spent in war dances around their camp fires. Sally Journeycake kept her faith and commanded the respect of all, yet she longed for Christian companionship. Early in the spring of 1829 the group arrived at the village of their friends, the Shawnees. After an extended sojourn with these friends, they renewed their journey to their own reservation across the Kaw. The river was swollen and it was necessary to swim the horses across. Charles Journeycake, now only a lad beginning his teens, performed his first task as leader, which was providentially to be continued for life. He mounted a horse, plunged into the swollen stream, and led the caravan safely across. In relating the incident he said, "I reached the opposite bank in safety. I noticed a man with a white hat, who proved to be a white man, standing near, looking at me." The stranger approached and spoke to him kindly a few words in the Indian language he had learned. This stranger was Ira D. Blanchard, and with him was Isaac McCoy. This was the beginning of a friendship that continued through many years. Sally Journeycake became the interpreter for the newly-established mission among the Delawares, though for some time they continued to worship with the Shawnee Baptist church across the Kaw River.

Charles Journeycake was converted when he was sixteen years of age, and was baptized Sunday, August 11, 1833. His father was converted in 1838, and he with his wife, Sally Journeycake, were baptized, though she had been a devout Christian since the day Christ revealed himself to her in their teepee in the wild woods of Ohio. This was the beginning of the Delaware Baptist church, though disciples from several others united with them. Charles Journeycake became a preacher as a young man, and went everywhere preaching the gospel. He preached not only in his own language, but in the Shawnee, Stockbridge, Seneca, Ottawa, and Wyandotte dialects. He was fired with missionary zeal

and traveled widely over the plains of Kansas and Oklahoma. Charles Journeycake was married to Jane Sosha, February, 1837. To this union were born ten children, two sons who died in early childhood, and eight daughters all of whom grew to the estate of womanhood and were married; all became Christians and were active in the work; some were well to do and gave liberally of their means to support the work.

In 1853 an agent included this in his report, "The Delawares are among the most remarkable of our civilized tribes. By their intrepidity and varied enterprise they are distinguished in a high degree. Besides being industrious farmers and herdsmen, they hunt and trade all over the interior of the continent, carrying their traffic beyond the Great Salt Lake, and exposing themselves to a thousand perils."

When the Civil War broke out in 1861, the Delawares enlisted 170 men in government service out of a population of 200 able bodied men. They had their own companies, and they were credited with being tractable, sober and obedient. In 1855 Charles Journeycake was chosen chief of the Wolf Clan, and in 1861 he was chosen principal chief, and served in that relationship during the Civil War, continuing through the even more trying period to his people of removing root and branch to a new territory. As early as 1854 there began a stream of immigration of white settlers into Kansas Territory, which continued through days of strife concerning the relation of Kansas to slavery. The quiet peace-loving Indians were constantly disturbed by encroachments upon their rights and reservations.

As early as 1863 several of the Delawares petitioned the United States Government to permit them to send a delegation of their chiefs to the Rocky Mountains to seek out a new country for their homes. When it was finally decided that a new territory for the Indians should be set apart, the Delawares were united with the Cherokee Tribe in government, and gave up their own tribal government, which was a sore trial to the peace-loving people. They were imposed upon, and harassed in many ways, and were given little or no protection. A brother of the chief

was slain, as were several other leaders, and two or three attempts were made to assassinate the chief. Eventually quieter times came and on November 8, 1871, a church of eleven members was organized. Mr. Journeycake, his wife and four daughters, and his aged mother, made up seven of the eleven. Within the next year there were gathered nearly a hundred members. A substantial building was erected. The chief was elected pastor and ordained, quiet reigned, and the church prospered. The pastor expressed his satisfaction and belief that his dreams for his people were coming true.

In 1876 the community was visited by a disastrous cyclone and the church building was demolished. However, the little flock was not dismayed. In a little more than a year they resolved to rise and rebuild. On May 9, 1879, a new and much larger building was dedicated. A great revival swept the field, but prosperity was followed by adversity, there was much sickness among the Indians, and a high death rate of the 200 members gathered in ten years about one-third of whom were taken by death. The faith of some failed, but the church under the leadership of the faithful pastor carried on heroically. Some thirty members were excluded, then the church had peace.

Rev. Journeycake sought a liberal education for his family and for his people. The church was missionary from the beginning, extending evangelism to the local fields around about. It supported and patronized liberally the Indian School at Bacone. Though the chief always conducted the services of the church in the Indian Tongue, he favored the education of the Indian youth in English.

Old age and changed conditions came on. The white people were again crowding into the Indian Territory. The time finally came when the youth who were educated and the white settlers demanded an English service. The pastor graciously yielded his place to another, and his successor records this tribute to the noble chief, the beloved pastor of his people for more than twenty years, "Brother Journeycake's cooperation, sympathy, and cordial support were all that could be desired during my entire time on

this field. He was eminently considerate of all the rights of his pastor. He was exceedingly careful not to infringe in any way and his friendship was unalterable to the last." Many others gave similar tributes to the faithful pastor and servant of God, who stands foremost as a minister to his own people. This American Indian found no permanent abiding place in this land of the free and home of the brave. He passed from earth to heaven January 3, 1894, and rests from his labors in the silent city surrounded by those whom he loved and served.

Rev. John Tecumseh Jones, born in Canada, January, 1808. (Tauby Jones), had an English father, but his mother was a Chippewa Indian. He went when quite young to live with a sister on the island of Mackinac. While there he frequently visited vessels that stopped at the island. A Captain Connor took a liking to the lad and asked him to take a trip to Detroit. He asked for permission to take the trip, and not getting his sister's permission, he sailed away the next day without it. While in the home of his new-found friend he learned the English and French languages, but forgot his own. After a few years Mrs. Connor died and the lad was left without a home. In this destitute condition the boy was found by Rev. Isaac McCoy and taken to the Carey Baptist Mission where he received an opportunity to study in the mission school there. He was diligent in his studies and learned the primary principles of English and picked up again his own lost language. He continued here four or five years and in the meantime he became a Christian under the instruction of Jotham Meeker who was teacher there at the time. He then entered Hamilton College where he studied four years; on account of ill health he was advised by the faculty to quit and take a rest. After a time he went to the Choctaw Academy in Kentucky as a teacher for a year. He then went to Sault St. Marie as an interpreter. He served in this capacity for some time among different tribes. When the Potawatomie Tribes were moved to the west, he went with them, and became a member of that tribe. However, when the two bands of that tribe were united and settled on their reservation on Kansas River, he joined the Ottawa Tribe. He settled on a ranch in 1850, where he built a residence and store some four miles northeast of the

town of Ottawa. In the early days of the territory this became an important stopping place on the trail from Ft. Scott to Lawrence. His was the main country hotel in eastern Kansas. Many of the celebrated persons of pioneer days were entertained there as guests.

John T. Jones early allied himself with the cause of freedom. He rendered valuable assistance to the cause of freedom in the difficult and dangerous days that tried men's souls. In 1856 his home and store were burned by border ruffians. On February 23, 1867, Congress appropriated \$6,700 to reimburse him for this loss. He later erected a fine stone residence at a cost of some \$20,000, which is still standing as a noted landmark, a memorial of bygone days. The First Baptist Church of the Ottawas was organized here in 1858. Here he preached to his people up to the time of his death. He was married to Miss Jane Kelly, a missionary teacher from North Yarmouth, Maine, in 1843. These two devoted disciples were the originators of the plan for a Baptist College among the Ottawas. In 1860 Rev. Jones presented to The Kansas Baptist Convention at its first session in Atchison the proposal to organize a University. The proposition was approved and a Board of Trustees elected and a name was adopted, *Roger Williams College*. He secured a grant of 20,000 acres of Indian land from the Government for an endowment to the College. This was later cut down to 640 acres when the name of the school was changed to Ottawa University and the school was opened to patronage of the whites. Rev. J. T. Jones died in 1873, and was buried under the pulpit of the church where he preached twenty years. By the terms of his will, his estate, estimated at \$25,000, was left in trust to Ottawa University. Mrs. Jones continued to assist in the work of the mission for a short time after her husband's death. Then she removed to Ottawa, where she resided till 1895, when she returned to her old home in Maine where she died in August, 1901. Her body was brought back to Kansas, and buried beside the grave of her husband on August 27, 1901, surrounded by the scenes and people where these devoted disciples ministered unitedly and untiringly till they finished their task under the guidance and gracious approval of Christ to whom they consecrated their lives.

CHAPTER SIX

FIRST TEACHERS OF INDIANS IN KANSAS

The Baptists became the first religious teachers of the American Indians. Roger Williams, the founder of religious freedom, was the first religious teacher to learn an Indian language. He prepared a primer of the language and had it printed in England, and made it available for students in America. It was used by Eliot and Edwards who became missionaries to the Indians. The Baptists continued their missionary work among the Indians in New York, until interrupted by the Revolutionary War. Later they resumed the work in New York and in the territories of the west. The work was aided first by individual Baptists and in a small way by the Massachusetts Missionary Society.

When the Baptist Triennial Convention was organized, the promoters of the Convention were ready to assist the missionaries among the Indians on the frontier. Thus they helped to prepare the Indians for the gospel before they removed to the west. We have already sketched the work done by the Baptist missionaries and noted the appointment of two to come with the Indians to Kansas as missionaries in 1829, and have sketched the beginning of Baptist work among the Shawnees in the autumn of 1829.

We now give a complete list of the missionaries of the Convention who were appointed to labor among the Indians in Kansas: Rev. Isaac McCoy and his wife, Christiana Polke McCoy; Rev. Johnston Lykins and Delilah McCoy Lykins; Rev. Alexander Evans, Mrs. Alexander Evans; Daniel French; Rev. Jotham Meeker, Mrs. Eleanor D. Richardson Meeker; Miss Nancy Brown; Rev. Robert Simmerwell, Mrs. Fanny Goodrich Simmerwell; Rev. John G. Pratt, Mrs. Olivia Evans Pratt; Rev. David B. Rollin, Mrs. Sarepta Rollin; Miss Elizabeth Fuller Churchill, married to Rev. Francis Barker; Miss Jane Kelley married to Rev. John Techumseh Jones, an Indian preacher; Miss Elizabeth Stevens Morse; Miss Abigail Webster; Rev. Erastus Willard, Mrs. Caroline Morse Willard; Rev. Ira D. Blanchard,

Mrs. Mary Walton Blanchard; Miss Sylvia Chase; Miss Elizabeth P. Gookin; Miss Harriet Hildreth Morse; Miss Clara Gowing.

These served faithfully and led in the founding of churches among the Delawares, Wyandottes, Stockbridges, Miamis, Ottawas, Chippewas, and Potawatomes. Most of these churches were scattered and disbanded when the Indians were removed to reservations in the Indian Territory. Some of these missionaries remained in Kansas and carried on Christian work among the rapidly incoming white settlers. In 1854 the Triennial Convention surrendered the work in Kansas to the American Baptist Home Mission Society.

Mrs. John Clough Martin (Eva Gruen); Rev. Nils Parsons, Mrs. Nils Parsons (Emma Blick); Rev. James C. Richardson, Mrs. James C. Richardson (Lula E. Rock); Miss Helen Emily Ritner; Rev. William H. Roberts; Mrs. W. H. Roberts (Lora B.); Rev. Herbert F. Rudd; Rev. W. A. Seward Sharp, Mrs. W. A. Sharp (Florence N. Wooley); Rev. Paul A. Sornberger, Mrs. Paul A. Sornberger (Emma Neumanas); Mrs. Erville E. Sowards (Genevive Sharp); Rev. Francis J. White, Mrs. Francis J. White (Ivy E. Thompson); Rev. John G. Woodin, Mrs. J. G. Woodin (Bessie Livers); Rev. Carl C. Wright.

Several of the children of these missionaries have entered mission work and several others have been appointed by the Society from Kansas since this list was made out. So we see that the missionary spirit has been kept alive in Kansas. We will give here the names of the Kansas women who have served the Woman's American Baptist Foreign Missionary Society, though we shall speak of the organization and work of the Society later: Miss Lettie G. Archer, Miss Ida M. Bare, Miss Sara B. Downer, Miss Maza R. Evans, Miss Gladys H. Garnett, Miss Augusta M. Geisenhener, Miss Eva M. Gruen (married John Clough Martin), Miss Emma S. Irving, Miss Emilie G. Lawrence, Miss Florence B. List (married Dr. H. C. Gibbens), Miss Millie M. Marvin, Miss F. Pearl Page, Miss Edna Ruth Paul, Miss Hattie May Price, Miss Genevieve E. Sharp (married E. E. Sowards), Miss F. Alice Thayer, Miss Harriett M. Brown, Miss Martha Covert, Miss Florence L. Golden, Miss Margaret Grant, M.D.

CHAPTER SEVEN

HOME MISSION RECORD IN KANSAS

The American Baptist Home Mission Society, the pioneer Baptist Society, was organized in 1832, with headquarters in New York. The founders of the Society were the saddle-bag pioneers on the vast frontier and a few stalwart missionary-minded pastors who united in holding the ropes at home. The society supported two missionaries to the Potawatomie Indians for a brief period, viz., Rev. W. G. Raymond, 1866-1867, and Rev. Evan Jones, 1869. The vast needy field of Kansas was aided by the American Baptist Home Mission Society from 1854 to 1880. During this period the society made 450 missionary appointments, expending \$103,963.92, while during this time Kansas Baptists appropriated \$14,688.96 toward the work of the Society. In these years there were 2,692 persons baptized by the missionaries of the Society. The following were the first ten missionaries appointed by the Society to work in Kansas and the fields to which they were assigned.

1. Rev. William W. Hall, commissioned October 1, 1854, to work in Lawrence and vicinity.

2. Rev. James Gilpatrick, commissioned November 1, 1854, assigned to Topeka and vicinity. Formed a church at Bloomington that year. He was quite active when able to work, he was very sick for several weeks. His wife died in 1855. His services ceased in 1857.

3. Rev. R. C. Brant, appointed to Lawrence 1857. Secured lots for a meeting house the first year. On account of ill health he resigned as pastor 1859. Later he was appointed as general missionary.

4. Rev. George D. Henderson labored at Leavenworth from February 1, 1858 for 18 months. No report on his work is available.

5. Rev. R. M. Fish, appointed to Brownville, December 1, 1857. He served about one year. He made the following report to the Society: "Prospects are very encouraging. Building a meeting house. Sickness prevalent."

6. Rev. E. Allward, appointed April 1, 1858. Assigned to Doniphan County. That year he reported the organization of churches at three stations. The next year he reported, "an unusual interest in the field." The next year he reported "a revival," and the third year, "spirituality of the church improved." His services terminated about February 1, 1863.

7. Rev. W. O. Thomas, appointed to Lawrence June 1, 1859. Reported the first year that "their house of worship became too strait for them and the need of a larger house." The next year he reported, "Church strengthened and encouraged." He served till about September, 1860.

8. William J. Kermott, appointed August 1, 1859. Assigned to Manhattan and vicinity. That year, reported, "Religious interest encouraging. People very eager to hear the gospel." Next year he reported, "Revival, need of a church edifice. Embarrassed by sufferings of the people generally." Next year, "Commenced building a church edifice, encouraged in view of progress made." Next year, "Many valuable members gone to war. Pastor narrowly escaped assassination by Jayhawkers." Resigned to enter another field the fall of 1862.

9. C. C. Hutchinson appointed August first to serve at Topeka. First report, "Organized a church. Building a church edifice." He seems to have remained on that field only about six months.

10. Rev. J. M. Lackey, appointed November, 1859, to serve in Johnson County. The one entry of his report that year was "Progressing; the suffering of the people and political troubles give but little time for true religion." He resigned in 1861 and joined the army.

Some of the churches organized by these missionaries did not long survive the troublous times. There were other missionaries appointed by the Society in these early days and other

preachers who came from the east to seek homes in Kansas, and who did much heroic work among the early struggling churches. I am giving at some length excerpts from reports from early missionaries to the Home Mission Society. I am indebted for these reports to Rev. Coe Hayne, Secretary of Publicity, Literature and Research of the American Baptist Home Mission Society. These reports, given first hand by those who were pioneer workers in Kansas, will give to us a clearer idea of the difficulties, dangers, and distress encountered by those who have transmitted to Kansas Baptists a glorious heritage. These reports ought to arouse admiration and inspire courage in all those who have entered into their labors. There is necessarily some overlapping of incidents in these reports, as is the case in reporting other activities and organizations, but these only confirm history and give to us a broader view of pioneer days, and emphasize the price paid for these prairies by our Baptist ancestry.

December 3, 1854. (From Rev. J. Gillpatrick, Kansas)

"I left home October 18th, joined our party at Boston on the 17th, and the same day moved off. I immediately began my missionary work, made myself acquainted as far and as fast as I could with all the old and the young, conversed with them and distributed tracts among them in the cars, and on the steamboats. In our party of about 230, I found twenty Baptist church members, as well as many of other religious sects. We had regular evening services on board the boats both on the lake and on the Missouri River. We arrived at Kansas City, Missouri, Saturday evening, October 28th. Sabbath the 29th preached at the Hotel. Since then I have preached when and where I could, but it has been much less than I could wish. The obstacles to public preaching are many and great. The people seem willing, and many of them anxious, to hear, but they are widely scattered, and crowded into small cabins. Often a large family in one small room, and that without a floor or window, and some have nothing but tents to dwell in. Some Sabbaths I have been so situated as not to be able to have any public meeting, still I try in such cases to do what I can by private effort, indeed the most we can hope to do this winter is in this way. When the spring opens we can

meet in groves, and do better I hope. In two places which I have explored, there is a fair prospect of gathering a church soon, I think. I find ministers of other denominations here, and are all doing what they can. I have traveled since entering the territory, five weeks since, more than 400 miles, much of it on foot, for I have no horse, and if I had, it is often not possible to get keeping for him. Traveling is expensive. We often have to pay \$1 for supper, breakfast, and lodging, and sleep on the floor at that. But things will improve rapidly, I trust.

January 16, 1855.

"I have traveled up the Kansas River on the south side 110 miles, and down on the north to its mouth, and up again on the south side some 120 miles, and then by a route farther south through the Osage country to the mouth of the river. Thus I have explored the country 120 miles from east to west, and some 80 from north to south. The settlements are scarce, and the settlers not numerous, so that stopping-places are few and far between, and preaching places still less frequent. I have preached when and wherever I could have opportunity and visited from house to house endeavoring to make up by private personal work what I could not get opportunity to do in public.

"The people have generally, and almost without exception, received me kindly, and seem anxious to encourage moral and religious institutions, but in many cases it is not in their power to furnish much accommodations for public meetings. Not unfrequently two, three, or more poor families are crowded into a log cabin with one room, and perhaps no floor or windows, but this difficulty will soon be overcome, and by the opening of spring, meetings can be held in the open air. On the whole I am encouraged. There are some three or four places which I have visited where I hope Baptist churches may be gathered at no distant day. Indeed, I had hoped that one would have been formed before this at Lawrence, the largest settlement in the territory, which Bro. Hall has made the center of his labors, but, as yet, it is not accomplished.

"I propose, as soon as I can, discreetly, to fix on certain points, or stations, and there to labor steadily, unless the Board prefer

to have me act as I have been acting, from necessity as an exploring agent. All seem in favor of Sunday Schools, and say, as soon as it is practicable, they will do what they can to aid the cause. When the spring opens, I think we will get up Sunday Schools, if we have to keep them in the open air.

May 1, 1855.

"At Bloomington (as I think I informed you) a small church was formed on the 25th of March. I supply them about one fourth of the time. My other stations are at Brownville and Six Mile Creek. Last Sabbath, I spent a part of the day at Topeka. Other places I have in view, which I must visit as soon as will be consistent with other engagements. Immigrants are coming in rapidly, and I find vastly more than I can do. Could I divide and subdivide myself several times, each part might find full employ. I hope to be able to gather a church in this place soon. An interesting Sunday School commenced last Sabbath. Something has been contributed for Sunday School Libraries, and more will be.

"The case of the immigrants to this territory is a hard one you may be sure; most of them are in moderate circumstances. Some, indeed many, have but little more than enough to get them here. The journey is expensive, living very high, and the outlay to open a farm is not small. But the country is productive and will amply reward the labor of the cultivator; so that in due time, I hope the people will be independent and ready to do their part in every good work.

"Now that the spring has opened, and the time come which is more favorable for Sunday Schools, particularly in this new country, I hope soon to have a number in successful operation. I had hoped that a church would have been gathered at Lawrence before this. Brother Hall is there, but he has not succeeded in accomplishing it yet. He has been prevented by circumstances beyond his control. We have much with which to contend. The misrule and high-handed conduct of the people of Missouri in relations to our elections (of which you no doubt have heard much) has produced a vast deal of unwholesome excitement. And then

the people are necessarily so much driven with their secular concerns, that it operates against the interests of religion. But we must do what we can."

January 1, 1856. (From Rev. W. W. Hall, Lawrence, Kansas)

"I have preached a less number of sermons the past quarter than is usual for me, when in the enjoyment of health. One Sabbath only have I been prevented from laboring, by reason of sickness; and one, by reason of the invasion of Lawrence by the Missourians. But it has been inconvenient for the people where I have labored to have more than one sermon on a Sabbath, and I have found no opening for meetings during the other days of the week. The warlike excitement existed three or four weeks. I depend much on religious visiting for usefulness. On these Sabbaths which I devoted to Lawrence, I could have preached five or six more sermons, if there had been a place for our accommodation. There are encouragements that the little church there, of seven members, will have additions during the winter to the number of some ten or twelve names. Two persons — a physician, who has been a deacon of a Baptist church, and his wife, are expected to join next Sabbath, and five more would join on that day, if they had their dismissions from the East.

"It is the intention of the Unitarians, Congregationalists and Methodists, to erect a meeting-house in the spring, for their better accommodations at Lawrence. The ministers of two of these denominations traveled in the east, in the fall, and solicited and obtained funds for this object. It is desirable that the Baptists, also, should at that time have a meeting-house going up."

Enduring a Great Fight of Affliction, Brownville, August, 1856.
(Rev. J. Killpatrick)

"The hinderances to missionary effort still continue, and are great. Bands of marauders of the vilest character, on the guerilla system, have been scouring the territory, robbing, stealing, insulting, burning, and often murdering Free State People in the most horrid manner. This, as you may well suppose, produces great excitement. Indeed our people have often been called from home to defend their neighbors, and when at home deem it neces-

sary to be armed, and ready every moment for an attack, by day and by night, and even on the Sabbath, feeling obliged to bring their firearms with them to the church. This state of things, and my long sickness, have prevented my performance of some labors which, otherwise, would have received my attention; this I greatly regret; but knowing the embarrassments of the good people, you will not wonder at the result. My health, I hope, is gradually, though very slowly, improving; I can now do a little personally, and more by means of substitutes, but it does not come up to what I wish it did, and devoutly hope it will in due time. I hope the Board will sympathize with and pray for me.

Overworked, Sick and Well Again, Topeka, October 31, 1856.

"I have been sick, severely sick, and nigh unto death. My sickness was brought on, in the opinion of all, by over exertion. Such has been my uniform power of endurance, and ability to labor in the ministry, without interruption, for nearly thirty years, that I almost thought I was proof against any amount of labor and fatigue. But I drew the bow too strong, and it was forced to yield, I see, now, on reviewing the course I have pursued, and the amount of labor and journeying day and night, much of it on foot, since I came to the Territory, that no mortal man could reasonably have expected to endure it. But through a gracious Providence I hope soon to recover my former health and ability for effort and labor. I have made arrangements to resume my preaching next Sunday, if the Lord will, which has been suspended for the last six weeks. This suspension, I need not say, I greatly regret. During my last visit to Bloomington, I made an appointment for a church meeting, when it was hoped that the little church there would have been more than doubled by the addition of members. I failed to go, however, but I presume they are by this time in readiness with their letters.

"In this place we have a fair prospect for a Baptist church. I think it would have been formed before this, but for my own sickness, and that of others. In this city of Topeka, also, the prospect, I think, is hopeful. In other places which I visit occasionally, the indications are, certainly, favorable. There is much, it is true, to retard effort and prevent religious progress;

but on the whole, I think we may and ought to thank God, and take courage."

A trying Present and Hopeful Future, From Rev. R. C. Brant, Lawrence, Kansas, June 5, 1857.

"Since my arrival in the Territory, I have done my best to ascertain the true state of things pertaining to the Baptist cause, and find, to my sorrow, that while all other denominations are taking hold of important points, and securing positions which will give them advantages for a generation, our Zion is sadly neglected. Here, in Lawrence, which is undoubtedly the most important point in the territory at present, the Unitarians and Congregationalists have church edifices almost completed at a cost of several thousand dollars each, while we had not even a lot secured on which to build. So it is everywhere else, except what Brother Gillpatrick may have done in his vicinity. I got together two or three brethren who had the cause at heart, and we determined to try what we could do. The first Sabbath, I preached to the Congregational Church at the invitation of the pastor. There was but one place to meet in and that was already occupied three times a day by the Unitarians, Congregationalists, and Methodists, in turn. The next Sabbath I went to Quindaro, on the Missouri River, found the same arrangement and preached once in a school house; I came back and accepted another invitation to preach for the Congregational minister as the only chance of getting a hearing, but another minister of the same denomination came along during the week, and of course, I gave way and sat all day with my hands, or rather my tongue, tied. It did seem as though our way was completely hedged up. The rush of immigration was such that everything in the way of shelter was crowded with goods and living beings. I rummaged the whole town, and finally got my eye on a place where the vulgar crowd did not seem to come. What is it? A friend suggested 'the place where the Masonic fraternity holds their lodge.' I got a peep at the inside. It will do. Now how to get it. Will the Masons allow us to use it for our purpose? I find a friend who is a brother. The brother has influence and says, 'yes.' Immediately I got to the two or three brethren and said we must have seats, and before the second Sabbath, we are comfortably

prepared to seat a hundred people, and a pleasant hall, at an expense of a hundred dollars, besides rent, which these brethren paid for out of their pockets. Truly we have reason to be thankful, for without this opportunity we could not have had shelter for our heads this summer. We have now preaching in the morning, Sabbath School in the afternoon, and prayer meeting in the evening, and next week will commence a week-day prayer-meeting. Thus, my dear brother, God is prospering us in giving us visibility and allowing us to go to work in his vineyard. In addition to this, I have the promise of two lots for a church site, from a young man who is not a professor of religion but was brought up under Baptist influences, which we shall select in a few days, or as soon as some questions in regard to titles are settled. Another man has promised me fifteen hundred dollars toward putting up a church edifice, if the present titles of the town property hold good. As to our own brethren, we have but three at present out of some thirty members, who will be able to do anything, and they, like the rest, are all in uncertainty at present. They have just paid one hundred dollars for the seats and will do what they can; but we must look to the East for support this year. Next year, with the blessing of God, I have no doubt they will become a self-sustaining church, and hence it would not be wise to cripple them for want of support at present.

Religious Interests in Lawrence, Kansas, July 1, 1857.

"When I arrived in Lawrence our beloved Zion had its walls broken down completely. A few scattered and discouraged brethren and sisters, who had formed the church, no longer met, even to pray over the desolation of their Zion. The terrors of a civil war had driven their pastor out of the country. Other denominations had taken the lead, and, of course, the crowd runs after the popular religion. It cost me the labor of a week or two to find a place where we might worship God; but Providence favored us, and we have a neat, commodious upper room, an account of which I formerly gave you. Our congregations increase constantly. Our brethren are rallying around the standard. We have established as Sabbath services a sermon in the forenoon, and Sabbath School immediately after, and a prayer-meeting in the evening. This gives the brethren a chance to hold Sabbath

Schools in their own neighborhood in the afternoon. There is one already commenced which is followed by a prayer-meeting, both of which are in a most interesting state. I expect to commence more as soon as possible. After morning service, I start off to meet my afternoon appointment. I have one at Bloomington, ten miles from here, where I think of going twice a month, and hope to organize a church ere long. The other places are from four to eight miles away; and, when possible, I return from them to the prayer-meeting, though I mean to start such meetings at all my stations soon as possible, and Sabbath Schools wherever they are not already in operation. Thus the labors of this quarter have been mostly preliminary, but now the machinery being in motion, with the blessing of God, we hope, ere the end of another quarter, to see and to tell of results which will rejoice your hearts and the hearts of all those who love the Lord Jesus Christ. In regard to points of labor, there are half a dozen towns in one direction that will become important very soon. There is room for one or two missionaries of the Society on the Missouri River, in the towns of Wyandotte, Quindaro, Delaware City, Atchison, etc. These towns are accessible by the river, and important places. At Leavenworth, I believe, they have started a Baptist church under Southern auspices; also a missionary of the South Board preaches at Lecompton once a month. There is an Indian church among the Shawnees, from which the missionaries have been driven away by 'border ruffians' last year, and their neat meeting-house turned into a stable. I wish some one could look after those lost sheep in the wilderness; but I must stop. Send as many men as you please, and I will engage to direct each one to an important point of labor. Matters are quiet and seem likely to remain so. I mention it to show the character of the settlers, that while three-fourths of them recognize no law except the federal authority, and the bogus legislature has neither the moral nor physical force to raise it above contempt, there is as good order here as in the older States. I never before was so struck with the eminent practicability of our system of self government which makes every man a philosopher, statesman, and sovereign, so that, place the true-born American where you will, he knows at once how to frame, manage, and control the institutions under which he was reared."

Border Ruffianism, Brownville, October 30, 1857.

(Rev. J. Gillpatrick)

"During my last quarter I have tried to do what I could and in the opinion of many I have attempted too much, and exposed myself too much and too long to this enemy. You, no doubt, have learned that our Territory has been a scene of fighting, robbery, burning, and murder for some time past, and I am sorry to say I have not escaped having been robbed of my horse, saddle, and bridle, by the 'border ruffians.' My friends have often advised me to leave home, and go into concealment, in consequence of my poor health, and the danger from the enemy, but I have not done it, and aside from the loss of my home, etc., I have suffered nothing except that two of my sons have been obliged to be out in the war. I have preached but little, for two reasons, viz., my health has been too poor, and it was out of the question to get a congregation. Other ministers in perfect health have preached but seldom. I have had meetings every Sabbath this month, and preached once a day. Things are now getting more quiet, and we hope will be better still.

"The prospect for gathering a church in this place is not so good as it was. Two prominent persons who proposed to unite in the measure have died; a doctor and his wife from Vermont, both Baptist church members, from whom we hoped much, have been turned aside to settle in Nebraska because they dared not come here, and now another Baptist family of three members are leaving us, at least for a time. Still we do not give up. We hope that others will be sent to our aid, and that our Father has better things in store for us. I hope the time is not far distant when a Baptist church can be gathered in Topeka. The little church at Bloomington has suffered from civil and political troubles. On account of the state of my health, I have not been able to visit them for some time past, but I hope the Board will not be discouraged. The people are needy, and if their unrighteous border foes would let them alone (for that is all we want) they would soon be independent and do well. No Country promises better, or would settle faster than this, if we could be

unmolested and free from the curse of slavery. And we confidently hope it will be so in due time.

Civil War Destroys Public Worship, Brownville,
December 2, 1857.

"It is not often practicable to get even one meeting a day on the Sabbath, and two are quite out of the question, owing to former habits of the people, or their present distracted state by reason of the civil discord and warlike movements. Last Sabbath I purposed to have the second meeting, but it was deemed by the friends not best to attempt it. In view of the many hinderances to missionary efforts, and my poor health, I have been tempted sometimes to resign, for the present at least; but I cannot feel free to do it. There is an important call for missionary labors here — more than all of us now here could do. This is especially true with the Baptists, and I still feel, after all the rebuffs which I have met with, as I did when I came to this country, that I have a duty to do here in the Gospel. Besides I am here with my family, and without support from the Society, for the present, I know not how to get on. My health is still improving, though very slowly, so that, at best, I suppose I shall not be able to travel extensively this winter, lest I should strain the bow, as I have done, so far as to strand the string. Still, I shall do what I can, and long for the time to come when I can do as I did when I first came to the territory, and till I was taken sick; as you will see by referring to my quarterly reports, at that time, I traveled on an average seven hundred miles a quarter, and preached as often as I got opportunity."

An "Association" Organized—Encouraging Prospects,
March 15, 1858.

(Rev. R. C. Brant)

"Pursuant to the invitation of our church, a convention of Baptists residing in the territory met in this city, on Thursday, March 4 for the purpose of forming an Association. Ten churches were represented; among these, the Delaware's Mission church, with its sons of the forest, sat down with us to talk over the interests of a common Zion and a common Redeemer.

"After a most interesting session of three days, the results of our deliberations was the formation of the 'Kansas River Baptist Association,' formed upon the basis and endorsing in its constitution, the principles and practice of regular Baptist churches.

"I cannot furnish statistics of our strength as a denomination here as the delegates were not prepared to give them, but will send you a copy of the minutes as soon as printed. From personal observation, however, I am satisfied that, with the aid of faithful ministers, to gather up scattered members, we would be second to no other denomination in the territory. It does seem to me that this is the most important field to which the Home Mission Society can turn its attention for the coming year.

"The church in this city has grown to double the number, and four times the strength it had a year ago; and, if we had a church edifice, would, with the blessing of God, occupy a specially influential position.

"The financial crisis, however, has, for the present, deferred our hopes in that direction; for you must be aware that a pressure at the East is always followed by a double pressure at the West.

"At the close of our communion season, a week ago yesterday, a young man, who has been superintendent of the Unitarian Sabbath School rose and desired the church to wait a few moments, and then confessed his backslidings, and seemed broken down with his feelings. Since then, he has attended our meetings, takes an active part in prayer and other duties, is earnestly searching the scriptures, and we have hopes that the Lord will make his path clear.

"Yesterday, again, was a solemn time. Many persons are serious, and I trust we are on the eve of better days.

Progress of the Gospel Amidst Troubles, from Rev. R. M. Fish, Brownville, March, 1858.

"I have been unable to secure any place to preach at LeCompton. It is a very wicked place, and most of the people are directly or indirectly attached to congregations which tolerate whiskey or slavery.

"The Northern Methodists tried to preach there, but were obliged to abandon it.

"The political condition of this Territory has been such (as you must know) as to keep the people in continual excitement. Should the Lecompton Constitution pass in Congress, I fear that civil war will be inevitable. Kansas can never be a slave state unless made and kept so by the United States Army.

"I would just say that notwithstanding our troubles our prospects are very encouraging. I shall receive some fifteen or twenty by baptism and letter soon. I expect to organize a church at Tecumseh soon. The people turn out well and listen very attentively to the preached word; and all things considered, I do not know a more encouraging place to labor for Christ than Kansas.

New Stations Marked Out, from Rev. E. Allward, Wathena,
June 30, 1858.

"Although I have nothing very cheering to communicate, at present, in reference to my field, I yet have nothing of a very discouraging character. While I cannot report any baptisms, nor, positively, any conversions, I have not been without the evident tokens of God's blessing upon my labors. I have been favored with good congregations, when the weather would admit, and, at one or two of my stations, I have reason to believe the Word was accompanied by the convicting power of the Holy Spirit, and some have been led to inquire the way of salvation. The most promising part of my field, at present, is Wathena. This town is located four miles from St. Joseph, on the great thoroughfare leading from that place out into the northern and northeastern portions of the Territory. It is on the line of the proposed railroad from St. Joseph to Topeka, which is now being surveyed, and will, doubtless, be constructed in a short time. From its position, it is destined to be a place of considerable importance. Here, with the aid of Rev. William Price, I constituted a Baptist Church on the 13th of this month, with eight members. Since then, six have been added by letter, and we expect the addition of four others by letter, and one by baptism at our next meeting. We have a flourishing Sabbath school, and a weekly prayer-

meeting. Iowa Point, another of my stations, is situated in the northern portion of the country, and is growing. I have large congregations, and marked attention is given to the preaching of the gospel. There are quite a number of Baptists there, and I think the circumstances will soon justify the organization of a church in the place.

Uses For Church Edifice Funds, October 20, 1858.

"I take this opportunity to solicit funds from your Society, in behalf of the Wathena and Troy Baptists Churches, to aid them in building houses of worship next Spring. The first named Church was constituted last June, with eight members, and has now increased to twenty. The town in which it is located is growing, notwithstanding the 'hard times,' and is destined to be a place of considerable importance. The Church has nine male members, about half of whom have, by hard struggling, succeeded in entering their claims, and are making no more than a comfortable living. The other half are minors; and such as have scarcely any property. Yet there is a liberal spirit in the church, and I am persuaded that we shall help ourselves to the extent of our ability. The community will doubtless help us some, and I have my eye upon two individuals abroad, who, I think, can be induced to contribute. But without help from some other source we cannot build, and our object is to know whether we may expect aid from you next Spring.

"The Troy Church was constituted but recently. They have no place of meeting except the Court House, which can only be obtained upon the Sabbath, and is by no means a pleasant place for the worship of God. There are but two members who are able to contribute anything of consequence; one of them, however, is able to give a considerable contribution, and the community will aid liberally. If you are willing and able to aid in the erection of meeting-houses for feeble Churches, I do not think your funds could be more wisely and profitably appropriated. Let us hear from you.

Much Affliction, October 11, 1858.

(Rev. R. C. Brant)

"My report I fear will be rather unsatisfactory, but I have

been prostrated by sickness two months. During the Spring and Summer we were visited with an uncommon amount of rain: fifteen inches fell in one night, raising every stream to overflowing. The consequence has been that with the luxuriant vegetation, and the miasma arising from every ravine and river, there has been a wide-spread sickness. I might say the whole population of the Territory was sick. I do not know of a dozen individuals in this section who have escaped, and in many cases whole families were down at once. Such was the case with mine.

"My wife gave birth to a daughter in July, and soon after I was taken down with the fever. Before she was well from her confinement, she was taken too. Such being my circumstances, I was unable to keep quiet as long as was necessary to recover, and by endeavoring to preach and celebrate the Lord's Supper on the first of August, I suffered a relapse from which I am just recovering. At one time life and death were vibrating in the balance, but the Lord was merciful to my poor family.

"I have delayed sending this a few days in order to give some satisfactory intelligence. I expect to resume my labors next Sabbath. Our Association, which adjourned on account of the general sickness, will meet next week.

On Way to Work for Christ, October 25, 1858.

"I have just secured a corner lot for a church edifice, which is acknowledged by good judges to be one of the finest sites in the city. There seems to be little doubt now that the titles will be settled in favor of the original claimants, so we have concluded to go forward with our plans as fast as we can. It is generally conceded that it is not best to build until next spring, but we wish to get our lots graded, and have the stone hauled, etc., so as to make an early start next spring. Is there not some neat church edifice in New York City or Brooklyn, say sixty by seventy or eighty feet, with lecture room attached, of which you could obtain the plans and specifications, and thus save us the trouble and expense of new ones? Is there also any of our churches who have a communion set which they have laid aside? We are in need of one and I do not wish to burden the brethren here any more than possible until the church building is done.

Already the expenses of rent, seats, etc., will come near \$400 this year, and they have met the expense nobly, even with money at three and five per cent a month, and some of them borrowers. There is one point to which I would respectfully urge your attention. Most of those who are engaged in making towns in this Territory are men from the East, who understand and appreciate the value of religious privileges. They have, consequently, made liberal provisions for churches in laying off town lots for them. Other denominations are prepared with men and means to avail themselves of these chances, but we are too often tardy, and therefore under the necessity of working our way uphill, and occupying a second or third rate place for years, really doing more work than would be necessary to stand first, if we had started a little earlier. I have had offers which were perfectly tantalizing, since I have been here, just because there was not a man to send, nor a dollar to secure property with. I have even had offers of personal advancement, if I would not listen to such. I have chosen the most difficult as well as most important point and have had the satisfaction of growing poorer in worldly means ever since.

"The point at which I aim is to express the hope that your Church Edifice Fund may be well supported, so that some of the good chances to secure church lots may fall to our share, as they may often for a mere trifle, if only secured in time, and thus save large outlays at a more advanced period of the growth of towns."

January 1, 1859.

(Rev. R. C. Brant)

"Our most faithful members are among the most prominent men in the place, and, altogether, I have no reason to take back what I said nearly two years ago, when with all the Territory before me, where to choose, I selected this point to labor in for Christ.

"There will probably be two railroads, at least, crossing here within five years, while the natural location and surroundings of the place invariably bring the exclamation of delighted surprise from the newcomer.

"The authenticity of the gold reports is now as well established as the testimony of our own citizens who have been out there can make it, and if the tide of population shall set this way only as it did two years ago, a serious responsibility will be thrown upon the Home Mission Society, to meet the destitution of Gospel preaching.

"Would that all Christians of the East could feel, as I know many of them do, the importance of meeting these responsibilities, which God in His providence is rolling upon them. There is one view of this matter which the churches, I fear, do not consider. They send forth to us their members whom they have received into fellowship. Are these not bone of their bone, and flesh of their flesh; and having taken upon themselves the responsibility to say that these are of the flock, will they leave their lambs to perish in the wilderness for want of spiritual guidance? The members of my church come from almost every State in the Union and, representing, as they do, the spiritual states of the churches, I claim that they are a lien upon your sympathies and prayers, and contributions, until they are moulded together into one in Christ Jesus in this new home, and are able to sustain themselves, and throw out their influence into the regions beyond.

One of the Fields and Some of its Fruits, January 15, 1859,
(Rev. E. Allward)

"As to the importance of cultivating this field, and prosecuting the work already commended one cannot speak too strongly. Three small, but promising churches have been brought into existence, whose prosperity and efficiency depend upon a constant and faithful exhibition of divine truth. Young converts connected with those churches are hungering and thirsting after righteousness, who must be fed by the 'sincere milk of the Word, that they grow thereby.' In some places, a deep interest has been awakened upon the subject of religion, and where, at the commencement of my missionary labors, only a scattered few could be gathered on the Sabbath day to hear the Gospel, now the spell of pleasure and of gain has been broken on many winds, and large congregations hear the 'Word preached.' If the contributors to the Home Mission Fund could witness the change which has been effected

in some parts of the field in the past year, they certainly would bless God for awakening in their hearts that spirit of benevolence which has so soon brought forth fruit so precious.

"I ask for a reappointment, not to labor exclusively with the aforementioned churches, but to devote a part of my time to other localities, in the county, where the prospects seem to be promising. This is the more important, as there is no other Baptist minister in this county, and none in adjoining counties who can supply these destitute localities.

God's All-Conquering Grace, February 28, 1859.

"This quarter closes the year of my missionary labors under the appointment of your Board.

"In reviewing those labors, notwithstanding they have been somewhat interrupted, and performed in much weakness, yet I have reason to be thankful, and take fresh courage from the success which, under the blessing of God, has attended them.

"A number have been hopefully converted to God and gathered into the fold of Christ. One instance came under my notice during the last quarter, which strikingly illustrates the power and majesty of God's grace. The subject was a confirmed deist, a very profane, wicked man, and exceedingly hostile to the religion of Jesus. During a meeting which I held in his town, his wife became concerned for her salvation, was converted, and added to the Baptist Church in that place. He was not a man disposed to use compulsory means with his wife in regard to any matter upon which they differed, but endeavored to induce her, through ridicule and derision, to forsake the meeting, and banish her serious thoughts. But she was not a woman to be turned from the great object before her by such means; having set her face toward the kingdom of heaven, she was resolutely determined not to look back. She prevailed in prayer for her husband, and before the meeting closed, the proud, scornful unbeliever and ridiculer was a humble inquirer of the way of salvation; the haughty perverse spirit had been made willing in the day of God's power. He is now a new man, and a distinguished trophy of God's all-conquering grace. This instance of conversion coming

under my own observation has tended greatly to strengthen my faith in prayer in behalf of hardened, desperate sinners. Why should we doubt the efficacy of God's grace?

"In many such instances as the above, we have the evidence that where sin abounded grace does much more abound.

A Wide Open Door, June 30, 1859.

"There is a wide door open here for the preaching of the Gospel. I find my labors greatly multiplying, and no one to assist me. There is work enough in my field to engage the time and abilities of at least four able ministers, and I know there are important fields in other portions of this Territory, where there are no Baptist ministers laboring. There is some religious interest at two or three of my stations, and some persons to be baptized. Souls Converted, December 30, 1859.

"My labors have been interrupted during the past quarter by reason of sickness, and hence my report is not so full as it otherwise would have been. I was disabled about the first of October by an attack of fever, which confined me near six weeks, but I feel grateful to our Heavenly Father that my health has been fully restored, and that since then, He has been pleased to bless my labors in the conversion of precious souls. We have had a few drops of mercy at Wathena. Two have been recently led to consecrate themselves to the Lord Jesus Christ, and have united with the church by baptism. At Iowa Point, another of my stations, God has bestowed upon us more copiously the blessings of His grace. Many of His backslidden children have been reclaimed, and, it is believed, have returned to their first love, and to the performance of the first works.

"I have just closed a series of meetings there, which resulted in the organization of a Baptist Church, and the conversion and addition to their number of three by baptism. Other souls are inquiring what they must do to be saved."

From Rev. W. O. Thomas, Lawrence, August 31, 1859.

"You will see by my report that I have not averaged two sermons per Sabbath. It was on account of my being sick, and the

extreme hot weather. I fairly broke down twice, and then concluded to preach but once until it was cooler. That time has now come, and I shall preach twice on the Sabbath in the future.

'When I came here, I found the Church scattered, and the cause of vital religion very low. On examination of the Church records, I found that there had been fifty-three members registered. Of that number, three have died, seven have been dismissed, and twenty-two had left the place, some of them to return, perhaps leaving an available membership of twenty-one, and the addition of five during the quarter makes the present available membership twenty-six. Total, forty-eight.

"Last quarter was one of great interest to us. We were permitted to visit the 'river side,' and, in the presence of God, and hundreds of witnesses, to bury one happy convert with Christ in baptism. The Church is feeling encouraged and strengthened, and our congregations are increasing in numbers and interest.

Fields to be Cultivated, September 14th.

"I have just returned from McCamish, Johnson County, where our Association [Kansas River] was held. We had a very pleasant and profitable meeting; quite a large number in attendance. The Association appointed me to go to Lexington after the close of the business to assist brethren there in organizing a Baptist Church. Accordingly I took with me three laymen, rode to the place some twelve miles, and found a Sabbath School in session. We organized ourselves into a council, listened to reasons for and against the organization, and finally, voted to recognize them (eight in number) as a Baptist Church, to be known as the First Baptist Church in Lexington. I preached to the congregation who had assembled on the occasion; gave them the right hand of fellowship, and commended them to the grace of God. They greatly desire preaching a part of the time, and are ready and willing to do as the Lord has prospered them in sustaining the means of grace. If a good minister could be had, a large field could be secured by him, and a strong church built up. A missionary is greatly needed to itinerate in Johnson County. There are several points of importance to be occupied, among which are

Olathe, the county seat, Shawneetown, McCamish, and Lexington. In each of the above-named towns, there are Baptists who wish to enjoy the preaching of the Gospel, and who are willing to support it according to their ability.

"In the last two named towns, Baptist churches have been organized. Now, if some good man could be obtained soon, who would take those four above-named interests under his care, great good would, doubtless, soon follow, but a delay will be dangerous. I shall do all I can for them, but I have many more calls already to preach in other out-posts than I can attend to. It is very difficult for me to leave my Church on the Sabbath; still, I shall be obliged in some instances to do it, in order to meet the demand.

"Leavenworth City is still unoccupied by any Baptist minister, Brother Halteman having disappointed them."

Trusting in God and Receiving His Grace. From Rev. R. C. Brant, General Itinerant, Newfield. September 13, 1859.

"I had made arrangements to visit the Delaware Mission at their annual meeting, and afterwards to extend my labors northward, when I was seized with a violent attack of fever. In six hours I was considered at the point of death, and past help, but just at this crisis, my excellent old deacon, and physician, providentially arrived, who, with the Divine blessing, saved my life. By excellent nursing for a week, I was able to ride, and though against the protests of all my friends, started in company with Brother W. O. Thomas, to attend the meeting of the East Kansas Association. I felt that the interests of the cause required it; that they should suffer without it, and went, trusting in God. God rewarded our faith. We suffered a complete breakdown of my buggy on the road, but we arrived safely, and in time to accomplish what we had in view. On returning, I was again prostrated by fever, for two days, while at Lawrence, but was then enabled to proceed to McCannish, some twenty-two miles east of Lawrence to attend our own Association. It was a pleasant meeting, well attended, and enjoying the company of delegates from the other body. I think one fruit of those two meetings will be the organization of a State Missionary Convention.

"Our cause, according to the statements at the Association, is prospering in the Territory. The church at Leavenworth City suffers disappointment in not having a pastor whom they hoped would have accepted their invitation, but they are disposed to look up to the Dispenser of good gifts for some one else, and if this vacancy can be suitably filled, soon we shall all feel much encouraged.

"Emporia, also, ought to receive attention soon. I have received a donation of three good lots from the town company; two for a church edifice, and the other for a parsonage, beautifully located near the center of the town. The young men of the town also hired a hall for a few months, in which I preached once a fortnight. There are a few Baptists here, who will probably be formed into a church soon.

"Burlingame, about half way between Emporia and Lawrence, is another place that should have a minister. There is a little church there, which was organized by Brother J. M. Shaw, when on his last journey to his station in New Mexico. The brethren manifest a good deal of the right spirit, and are making arrangements for the building of a neat house of worship. They are worthy of a resident minister. In passing through the place last spring, I found them in the midst of a revival of religion, conducted by a minister of another denomination. They pressed me to remain, but I could not, longer than to preach a few times. On the application of a candidate for baptism, I was sent for, and went to their aid; preached upon the ordinance, its mode and significance, and then repaired to the water. It was one of the loveliest Sabbaths; the crystal stream was over-arched by wide spreading trees in full foliage, and with great solemnity our brother went down with me into the water, and was buried with Christ in baptism, in the presence of the people, many of whom had never before witnessed the administration of the ordinance in apostolic form. The Lord's Supper was administered afterwards, and the service was blest to us all. I have reason to believe that an impression was made on many minds by these services, which will not soon be effaced. The inquiries which immediately followed, concerning our denominational sentiments, and our

books on these subjects, convinced me that I should hear good things of the people of that place hereafter."

Relief of Sufferers, From Rev. R. C. Brant,
Exploring Agent, 1861.

A few weeks ago we sent Rev. Mr. Brant, our exploring agent in Kansas, a draft for an amount contributed to our treasury, and designated by the donors for suffering Baptists in that territory. The following extract relates to it:

"Your draft for the relief of suffering brethren and sisters was received at the right time. A good and faithful sister came to my house a few minutes ago. My wife was out, and I proposed to call her, but the poor woman said she wanted to see me. She then burst into tears saying that her husband had come home sick, and they had nothing for his comfort or for the family to eat. I can assure you that the pleasure I felt in relieving that one case was worth more than the whole draft.

"Brother Kermott has just written me a letter, telling of the destitution among his people. It is painful to read such letters. I expect to start for Atchison day after tomorrow, to make arrangements about goods and then will have each of our missionaries notified of the arrival of goods, as goods may be received there, so that they can send teams and not be disappointed. There will always be some one who will be glad to haul them from Atchison, and take pay in sharing with the rest, thus getting help without really asking it."

Temporal Adversity and Spiritual Prosperity, from Rev. W. J. Kermott, Manhattan, January 26, 1861.

"The past quarter has been one of temporal adversity and spiritual prosperity on my mission field.

"Many of our members have been called to experience the severity of poverty. Nakedness and hunger are seen on every hand.

"The cold weather and frequent storms have made the attendance at my appointments very irregular. The church has shown a constancy and self-sacrificing spirit, highly commendable. Our meetings have been frequently held in houses that

afford a poor protection from the inclemency of the weather, while many of the people are scantily clad; this has rendered their situations very uncomfortable. Some of our brethren are so extremely destitute, that they are compelled to stay away from the house of God. If our eastern brethren knew the trials to which their brethren are exposed in this new country, resulting from not having a suitable place in which to meet for the worship of God, and what a serious hinderance this is to the growth, there would no doubt be a liberal response to our call for help."

From Rev. H. S. Tibbits, Hiawatha, January 30, 1861.

"I received your letter of the 15th inst., yesterday, inclosing a draft for my salary to 1st inst.; also, for the suffering Baptist families of Kansas; they are very opportune. Our situation just now is much worse than it has been. Two weeks since, the snow fall eighteen inches, or more, accompanied by a cold, driving north wind, packing, and drifting snow, until it was almost impossible for either man or beast to get through it. Until this week, the people have been unable to get up any wood, the mail was stopped, chickens, pigs, cattle, and horses are dying every day from hunger and cold. There will be many families here with neither a pig nor chicken left in the spring. Fences and log hovels have been burned for wood, and families have been reduced to the last extremity for food. One widow and her two or three children were two days without a morsel to eat. Provisions can be had of Gen. Pomeroy, but it is impossible to get to Atchison now.

"I go to the nearest families and preach to them on Sabbaths, sometimes get two families together; it is the best I can do."

"We dare not trust ourselves to give but a small portion of our Kansas correspondence. The destitution there is truly frightful."—Ed. Record.

May 1, 1861.

(Rev. W. J. Kermott)

"We have enjoyed a good degree of success during the last quarter. While we have shared largely in the sufferings through which the Kansas people are yet passing and the distracting

influences of the civil war, which has come upon our nation, our membership has continued to increase, and a deep interest is felt for the welfare of Zion.

"The people are apprehensive of the extension of the war to this State and the interests of our country are absorbing their whole attention. But our churches, I think, will not suffer, on their part, the sacrifice of the more important interests of Zion. The church in Manhattan has secured a fine site for a house of worship, and the work of building has begun. We propose to advance in building as fast as possible without increasing serious liabilities, and pray that God, in his great grace, may open a way by which we can finish the work. Times are very hard. Money cannot be obtained here. We walk by faith and not by sight. We hope the Lord will lead us."

Church edifices for Mixed Uses, From Rev. Israel Harris,
Hartford, July 9, 1861.

"One not well acquainted with the state of society, of the mixed use of places for worship, and the practice of preachers here, cannot feel our great need of meeting-houses. The want of them leads, in many cases, to contentions, which injure greatly the cause in general. I have been able thus far to avoid anything of the kind, although some of the other denominations have tried repeatedly to show their proclivities that way. I make it a point quietly to submit, or reasonably withdraw from any place of mixed occupancy, if I can find another house. It is not uncommon that I lose all or part of the Sabbath, rather than contend for what may, by some, be termed a questionable right. For instance, last Sabbath three appointments were out for the same hour, at the same house. But few were present, and I was told that quarreling heretofore publicly, under such circumstances, had taught the better class to remain at home. Could the churches at Neosho Rapids (or Italia) and Leroy have places of their own, then the appropriation of your Board would be far more beneficial than they can be now. Were it not for the selfishness and sectarianism so rife in this country, people would be better off; but there is too much pride, and it requires no great effort for some to despise the day of small things. I feel deeply the importance of the

church edifice movement. And now, in this fertile valley, is the time to provide for the future in this respect.

"It is with much regret that I see the present year of my connection with your society drawing so near to its close, when I can report the conversion of but one. God only knows what may be in store for me another year. I do think, however, that it is well for the churches here, made up of members from all parts of the world, to be properly trained in doctrine and practice. Little can a stranger imagine of the real discouragements and hinderances on this pioneer country. Pray for those churches, and for your unworthy brother."

In the Midst of War's Alarms, from Rev. N. Alvord, Oskaloosa. July 25 , 1861.

"We are in the midst of war's alarms. We have telegraph communications with the East to Leavenworth, whence we daily receive morning papers. Day before yesterday we received the news of the great disaster at Bull's Run in Virginia. Well it is for us that a like disaster has not occurred in Western Missouri, or we would have had to fight for our homes. You know that the greater portion of eastern population in this state is south of the Kaw [Kansas] River. We have a large majority of Union men north of the above river; but the old 'border ruffians' are scattered all over that region, and are nearly all Secessionists at heart. and although they have been quiet, yet we are convinced that they are secretly in communication with our enemies on the other side of the Missouri River, and would unite and receive to their aid an armed force of desperadoes, if they could indulge the least hope of success.

"But we have many men in our midst who have seen service, and terrible will be the blows that will fall on the heads of disunion sympathizers if they make a single hostile movement. I have made this statement that you may not be surprised if you should learn that we have been temporarily broken up, but I hope it will not be, as a sufficient militia force will soon occupy the ground. Though the population of the country has been somewhat withdrawn, in consequence of the last year's famine

and the present war, and that of the towns, much more by the same causes, yet my congregations are much larger than they were last year.

"Our young men are mostly drawn off to war. The adventurous classes are getting scarce, so that town and country will present a very quiet appearance this summer. I look upon the present, however, as the most hopeful time yet seen. In a few months, the last vestige of want will have passed away. Our population is sobered down to reasonable expectation, and a sense of dependence upon God for prosperity.

"What we need, in ministerial help, is such as can be found among the better class of preachers in the rural districts at the east, men of patience, fidelity, moderate salaries, and of earnest piety.

"To such, a little means to buy a home in one of the young towns, and a moderate assistance from the Society will secure the building up of churches, and a provision for their families, without care on their part.

"I do not believe it best to send men here, who are so poor, or rather so improvident, that they are destitute of everything from the start."

Spiritual Growth in Adversity, Manhattan, Kansas,
July 31, 1861.

(Rev. W. J. Kermott)

"It is with gratitude to God that I recall the mercies of the two years past, and the success with which my labors have been crowned. My hopes have in many respects been realized. We have enjoyed one extensive religious revival, and a large ingathering of souls. The membership of the First Baptist Church, Manhattan, more than doubled the first year, and has doubled the second, making our present number seventy. We have been called to suffer severely from the depressed condition of monetary affairs, the famine and the present revolt of some of the Southern States. Some of our members have felt it their duty to enlist in the national army, and others are now in the Eastern States.

With all these embarrassments we are steadily increasing in numbers and ability, and are praying and hoping that the time will soon come when we will be able to sustain the means of grace here, without further aid from the Home Mission Society, when we can aid, through your treasury in giving the word of life to others also. We feel very thankful for the help you have already imparted to us, and hope a richer harvest than has yet been enjoyed will attend the efforts of your Society, while they may be needed on this field.

Daily Bread Wanted.

"You have no doubt seen in the New York Tribune, and other papers frequent allusions to the famine and suffering in Kansas. Those are all true and while God is visiting my peoples with his grace, he is also visiting them with the afflictions of sore poverty. I am frequently called to administer the consolations of the Gospel to families in their log cabins, who with tearful eyes, utter a tale of woe, equal to that which Elijah heard from the widow of Zarephath. I try to point them to Elijah's God, who can furnish bread for the hungry. Nor has this proved a visionary speculation. From thousands of hearts the prayer is offered daily, as I have never before heard that prayer uttered. 'Give us this day our daily bread.' Many of the churches and others, who desire to go to the house of God, are compelled to stay at home because they have nothing decent or comfortable to wear. I feel compelled, through the urgent solicitations of these sufferers, and my own convictions of duty, to ask Eastern Baptists for money and clothing, that their brethren here may live and not die. The prospect for next harvest is bright. The ground is well prepared by late heavy rain. But the people for the most part will be compelled to depend wholly on gratuitous supplies until then."

A Blessing in Pioneering, August 10, 1861.

(Rev. Israel Harris)

"I went, by request, about seventy miles below the junction of the Neosha and Cottonwood. On this trip I found four churches which were not united with any association. They were having preaching very seldom; two of them had been entirely without it the year past. All these churches are situated in growing towns,

whose population gives fair prospects for congregations and membership.

"Three weeks since, by invitation, I visited the brethren on Verdigris River, some twenty-five miles south of Hartford. Here I aided in organizing a Baptist church of ten members. It was very rainy both days of meeting, but the people came out in the midst of the rain, and filled the house. I love to preach to a people so anxious to hear the Gospel. This church, with those mentioned above—Leroy, Elizabethtown, Iola, and Humbolt, are expected to unite with the Association this fall.

"One word in regard to the peculiarities of this country. Of course, scarcity of money is not peculiar to this country, at least, I judge from your letter that it is not—but scarcity of preaching is.

"Some three months since, I visited the church at Wolf Creek. After the services of the day were over, I accompanied a brother, a pious old man, from the place of gathering to his house, a lonely log-cabin. On the way, he spoke much of his enjoyment of preaching, and his desire for it oftener. Soon we reached his house, when his conversation ceased for some time, and all was quiet in the room. I noticed something seemed to be on his mind, for it was evidently in much concern. At last he broke the silence. 'I have been thinking,' he said, 'how we, a few poor Baptists, can ask you to come this distance and preach the blessed Gospel to us. We are too poor to live well ourselves, and you cannot come for nothing; you must live, and now we have nothing even to feed your horse.' The tears started from his eyes, and I felt paid for my day's labor to see one so anxious to aid me in my work. To the poor let the Gospel be preached.

"Then this is emphatically a new country. This part of the State is only some three or four years old. Four unassociated churches are located on land that came into market last fall, I believe. Nearly all the churches are in a formative state, and it is not possible to expect, under the present state of our nation, more than a gradual growth by letter and influence. One must spend some time in a new country, before he can feel the force of what is meant by a pioneer or missionary life. It requires much

time and patience to get the churches here to work together, made up as they are with members from nearly all parts of both continents, and having so many different views and ways of doing the same thing. Baptists have some half dozen names, and it many times is found that the difference between them is simply prejudice, which they have brought with them from their old homes, and which wears away slowly by judicious management. I feel my insufficiency, and desire the prayers of your Board."

December 31, 1861.

(Rev. E. Allward)

"From the report you will see that my churches have not paid up this quarter. This I regret, and they regret, but they have done the very best they could, under the existing pressure of the times. Some of them are at this very moment in want of food and clothing, while the more favored have to put forth extraordinary efforts to secure the necessities of life. The balance due will be paid by the brethren as soon as their circumstances become more easy.

"Last Lord's Day I closed a series of meetings with the Iowa Point Church. On that day, although it was very cold, we repaired to the river bank, and there willing converts publicly professed their faith in the Lord Jesus Christ in the ordinance of baptism. Nearly the whole town were assembled to witness the beautiful and imposing scene. Many hearts were solemnly impressed, and expressed a determination soon to consecrate themselves in like manner to the Lord Jesus Christ. At Doniphan, two or three have recently professed to have experienced pardoning mercy from God, and one has put on Christ by baptism. At all of my preaching points Christians seem to be more than usually enlisted in the work of the Lord."

But Few Left to Hear the Gospel. Hiawatha,
October, 1862.

(Rev. H. S. Tibbits)

"I fear it is not best for me to remain in this field of labor longer than this quarter, and if it is just as well for me to leave at the close of next month, I probably should like to leave then.

I cannot get the people together to preach three sermons a week. Nearly all the able-bodied men have left for the war; others have not clothes to wear; even if they are able to get to meeting. Bro. Rice, a Congregationalist, who occupies the most prominent parts of my field, says, last Sabbath, being very pleasant, he had only eight grown persons to preach to—the largest congregation he has had for two months. I have done better, but my congregations are discouraging. In the winter, I fear that none will turn out, except on very pleasant days. Men have gone to the war, and left their wives and little children to take care of themselves. Women are gathering the corn. There is no market here yet, and I can only get assistance by boarding around, from house to house, a few days at a time."

The Home Evangelist, Sad Future of Lawrence, 1863.
(Rev. W. O. Thamas)

The following from our missionary in Lawrence, Kansas, although produced "out of due time," is nevertheless the most lucid description of that murderous raid that we have seen. He says: "The scene was terrible. Hundreds of bushwhackers galloping to and fro with great rapidity, whooping like wild Indians, incessantly firing their pistols and guns at our windows and doors. One hundred and eighty buildings in flames; the dead and dying lying around in all directions. Some of the wounded in burning buildings, from which no one could take them; women and children frantic over the loss of husbands and fathers, sending up their piercing wails of anguish, but in all this a kind Providence watched over me and mine. I made no attempt to escape, preferring to die with my family, if need be, rather than leave them unprotected. Among the victims of the raid was but one member of our church, Mr. Samuel Jones, who was a useful Christian, having long devoted himself to doing good, as a colporteur, in the service of the Tract and of the Bible Society.

"This murderous raid caused the suspension of our regular meetings two weeks, during which period my time was occupied in going from house to house, administering the consolations of religion to the new-made widows and fatherless; there being eighty-four of the former, and two hundred and forty of the

latter, many of whom had lost not only their protectors, but their homes.

"On account of the interruptions, I have preached less than otherwise, but my labors have been arduous. My stable and out buildings were burned, and I was robbed of property to the amount of several hundred dollars. I might add much concerning our condition as a church, in consequence of having no meeting house. We have no place we can depend upon wherein to hold our meetings. Our upper room is now used for county officers, and we have no other place to go to, as every room in the place is filled to its utmost capacity, by families that have been turned out. Only let us have a meeting-house, and we shall soon have a flourishing self-sustaining church."

General Missionaries.

The missionaries of The American Baptist Home Mission Society whose labors extended beyond the limits of local parishes included D. D. Proper, general missionary; Isaac D. Newell, general missionary; George Brown, district missionary; John W. Whitehead, district missionary; J. D. Matthews, district missionary; William Wilbur, district missionary; August Johnson and G. A. Osbrink, district missionaries to the Swedes; Charles P. Chaves, general missionary to the French; Evan B. Meredith, general missionary; Perry G. Shanklin, district missionary; W. L. Grant, Alfred Fairfax, David F. Rivers and J. H. Van Leu, missionaries among the colored people; J. R. Rairden, general missionary; Josiah N. Kidd, district missionary; Gustav Peitsch, district missionary among the Germans; Bruce Kinney, district missionary; J. T. Crawford, general missionary who later became the executive secretary of The State Convention; Ray E. York, city missionary, Kansas City; H. G. Fraser, district missionary; C. A. Segerstrom, district missionary among the Swedes; Fred Berry, state evangelist; J. A. Huggerth, district missionary among the Swedes; P. Lovene, district missionary among the Swedes; Salvatore Paterno, district missionary among Italians; C. A. Earl, superintendent of missions, Kansas City; W. A. Sharp, superintendent of the Kansas City Mission Society; P. H. Seise, superintendent of the Kansas City Mission Society.

The late Dr. Alonzo M. Petty, who became the general secretary of the Southern California State Convention, the joint secretary for the North Pacific district and retired May 1, 1933. as the general field representative of The American Baptist Home Mission Society, began his ministry in Kansas where he was ordained.

General Missionaries.

1869—Robert Atkinson

1873—Elihu Gunn

Evangelists

Rev. Carl Bassett was under joint appointment of The American Baptist Home Mission Society and The Kansas Baptist State Convention, and served as evangelist in Kansas as early as 1923.

Colporters

Among the colporter-missionaries is Rev. William E. Olson who is a veteran in this service. Among the Mexicans Rev. J. Hernandez is serving as colporter-missionary.

The American Baptist Home Mission Society from 1854 to 1938 has sent funds to Kansas to support missionaries and church edifice buildings to the following amounts:

1854-1938: Grand Total for missionaries' salaries, \$337,083.22

1860-1938: For Church Edifice Work,\$174,060.83

Gifts and Loans to Kansas from The American Baptist Home Mission Society, 1860-1938, as follows.

The first funds sent into the state for Church Edifice work in 1860 granted to a church in Emporia. This was a small amount. In 1863-1865-1867, Lawrence received \$8,080. In 1869 and 1876 Topeka, First received \$4,200.

The Home Missionary Society contributed Missionary work in Kansas from 1929 to 1936, the sum of \$17,849.29. This covered general missionary work, colportage and chapel car, and the Bethel Neighborhood Center.

CHAPTER EIGHT

ORGANIZATION OF CHURCHES

The missionaries of the Home Mission Society, whose lives we have sketched with others who worked with them in Kansas, succeeded in organizing "over Forty churches" and gathered them into five associations by the year 1860. At that time a call was issued for the organization of a General Baptist Convention of Kansas Territory. Many of the churches that were organized were small and were unable to carry on and were disbanded. We shall now sketch briefly the churches organized in or before 1860 that have continued to function. Then we shall present the history of the organization and work of The Kansas Baptist Convention.

HISTORY OF LANSING BAPTIST CHURCH

The records of the Lansing Church I find to be somewhat confused but I find that the original church was organized by Rev. Winfield Scott, then pastor of the Leavenworth Baptist Church, and Rev. R. S. Thomas, and called the Delaware Baptist Church, situated about two miles east of Lansing, on July 12, 1856. They organized it with twenty-five members and chose Rev. R. S. Foster as pastor. In 1866 the name of the church was changed from Delaware to Nine Mile Creek Baptist Church and Rev. Winfield Scott was chosen as pastor. In 1867 Rev. I. T. Williams was chosen pastor and continued for three years. In 1868 they again changed the name of the church to Bethel. In 1874 Rev. I. T. Williams was recalled as pastor. Afterward Bro. R. S. Foster was recalled, then followed by Rev. H. W. Marshall. Rev. D. Waddell, Rev. A. N. Bird, Rev. W. Organ, Rev. J. T. Osborn, R. S. Cook, H. F. Marshall, J. W. Hartpence, W. D. Bolton, J. N. Bowling, L. M. Proctor, B. P. Richardson, F. B. Kinell, F. Morris, R. S. Cook (second time), Ed. Rafferty, J. J. Hulme, followed by F. J. Leavett, our last pastor to 1917.

The church at first met for worship in dwellings and at the

Foster schoolhouse until in 1869 and 1870 they built a frame church building in Delaware of good dimension and worshipped there until 1885 and 1886, when they moved the church organization and built the present building in Lansing. It is a very good frame building having an auditorium forty feet square with two vestibules and an alcove between, with steel ceiling in auditorium. It needs some repairs at present. The church has had a number of student pastors from the Kansas City Baptist Seminary, who with other occasional supplies, have kept the home fires burning. The church now in 1937 reports thirty-six members.

R. S. Cook

HISTORY OF LAWRENCE BAPTIST CHURCH

This brief sketch is compiled from the historical address of Deacon Gurdon Grovener, on occasion of the celebration of the 50th anniversary of the organization of the church, June 25, 1905. Also some facts have been gathered from a booklet issued by the Woman's Auxiliary in 1907.

The First Baptist Church of Lawrence, Kansas, was organized June 25, 1855, and has continued in active service to this day, thereby being the oldest white Baptist church with unbroken service in the state. Rev. W. W. Hall, a missionary of the American Baptist Home Mission Society, led in the work of organization.

There were seven charter members, namely: James S. Emery, Marshall M. Hammond, Samuel Jones, Rebecca M. Jones, Nathan F. Herrick, Lylia Ann Herrick, and Elizabeth Park. Mr. Jones, a farmer living a few miles west of Lawrence, gave some time as a colporter. He was killed by Quantrill raiders August 21, 1863.

January 1, 1856, twelve members were added to the church following its first revival; among these new members was S. B. Prentiss, who was elected deacon May 11 of that year, and served in that office thirty-six years. Rev. R. C. Brant served as the first pastor of the church under appointment of the Home Mission Society. The services of the church were held in various halls for twelve years. The second pastor of the church was Rev. W. O. Thomas, also an appointee of the Home Mission Society. Under his ministry a council was called which led in the ordination of

Rev. C. C. Hutchinson. He later laid out the town which bears his name. During the pastorate of Rev. E. D. Bentley, the church experienced a great season of refreshing; 117 members were added to the church. "The church appointed Friday the 6th of December, 1867, as a day of fasting and prayer to God for a revival of his work among us." Following this day of fasting and prayer the church had a season of revival and forty-three persons were converted and added to the church.

April 11, 1865 General James H. Lane deeded two lots to the church on the corner of Louisiana and Winthrop Streets. Later these were sold for \$750, and the present site purchased for \$2000, and under Rev. Bentley's pastorate, building operations were begun. The building was occupied in the spring of 1868, though it was not completed and dedicated till January 1, 1870. The total cost was \$30,348. Of this amount \$4,150 came from the East. During the pastorate of Rev. W. B. Hutchinson the building was completely remodeled at a cost of \$16,500. The women's Auxiliary provided \$1,285. The church again appointed a day of fasting and prayer for a revival, December 31, 1869. This day was followed by special blessings and the outpouring of God's Spirit. Seventy-two persons were converted and added to the church. The church reported October 3, 1872, 289 members, of whom twenty-six were non-residents. In Feb. and March, 1872, occurred the greatest revival Lawrence has ever had. It was a union meeting under the leadership of the great evangelist, E. Payson Hammond. It stirred the town as no revival ever did before or has since. The interest pervaded all classes of society and conversions were from all. After more than thirty years the influence of this revival was felt. The financial panic of 1873 spread disaster and ruin over the whole country, which was followed by several years of exceeding hard times. In Kansas the distress was doubly severe, caused by long drought and the visitation of the scourge of grasshoppers in 1874 that devoured all the crops. The church lost many members. In the exodus that followed the church suffered greatly, and it became difficult to provide funds to carry on. The congregations were small and it was a day of small things for the church, but the loyal members kept the fires burning on the altar, hoping, praying, trusting God,

and they were not disappointed. Rev. A. C. Peck was called as pastor in 1875. He was interesting, instructive, and spiritual. On December first he baptized two persons, the first for a long time; these were followed by a revival extending over several weeks. The pastor was aided by Rev. O. B. Gunn. The church observed another day of fasting and prayer, and God graciously revived and blessed the work. Sixty-three persons were received into the fellowship of the church. Rev. Peck resigned October 1, 1882, having served the church longer than any other pastor.

The church has a beautiful and commodious parsonage, built in 1906, the gift of Mrs. George Ford. They have had many able pastors, who have been notable leaders. The church has fulfilled the great commission at home and abroad. It has showed a friendly interest in the students attending our State University by providing a student pastor and counsellor, and it has also kept in close touch with Haskell Institute; many of the Indian students have, before coming to this school, received much Christian instruction from Baptist missionaries in their home churches in Oklahoma. The church has also kept in close touch with the associational work of the State Convention. The church has furnished several officers and enthusiastic leaders to the Convention. It has stood for a regenerate membership, for democracy in government, for the extension of missions, for purity of individual lives, and for broad Christian fellowship. The church now has over 500 members.

HISTORY OF THE FIRST BAPTIST CHURCH, WATHENA, KANSAS

The First Baptist Church of Wathena, Kansas, was organized June 13, 1858, by Rev. E. Alward and Rev. Wm. Price, with eight charter members, namely, Henderson Smallwood, Ann Smallwood, Samuel Allward, Mary Allward, Wm. H. Smallwood, Sarah J. Brady, Nancy McPharran, and Geo E. Clayton. Each of the above named signed the church covenant, thus binding themselves together to carry on the Lord's work in this place.

The following statement was made and signed by those with authority to organize them into a regularly constituted Baptist church.

This is to certify that Elder E. Alward and Wm. Price, Baptist ministers of Christ, being called upon by the brethren and sisters whose names are affixed to the foregoing covenant, and being satisfied of their Christian character, and soundness of doctrines of the gospel, did as a Presbytery, regularly constituted, recognize them as a church of Jesus Christ in conformity with the principles and requirements of the Word of God.

Signed: E. Alward, Wm. Price

On this same date, it being their first meeting as a church, Rev. and Mrs. E. Alward were received into the church, and two weeks later Rev. E. Alward was called to be the pastor of this new church. He served the church for twenty years, being their pastor three different times, serving first for four years, the second time for seven years, and the third time for nine years.

Rev. E. Alward and Hazel Frick were delegates to the first Kansas Baptist State Convention held in Atchison in June, 1860. Rev. E. Alward was chosen as the first secretary of the newly-organized Convention. He served the Convention as secretary for three years.

Wm. Smallwood was the first clerk of the church, and Samuel Allward was their first deacon. He was ordained December 10, 1859.

The East Kansas Association, which afterward became the Northeast Association, met with the church in 1861. They had no meeting house, but used the school house part of the time and the Presbyterian church part time. Lots on which to build a meeting house were purchased in 1860, and the ground was broken and the foundation laid in 1869. The building was commenced on August 10, 1871. It was of brick, and the brick work was finished November 17, 1871, but was not made ready for use till October, 1873. The first sermon was preached by Rev. E. Alward on October 9, 1873 from Psalms 27:13. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." The Northeast Association met with them on the following day for a three-day session. The building was made possible by the loan of eight hundred dollars from the Home Mission Society. The old meeting house was rebuilt and dedi-

cated June 14, 1903. Dedicatory services were conducted by Rev. M. P. Hunt of St. Joseph, Mo. The church has had some trying times, but they have gone steadily forward to greater victories. They went from fourth-time preaching to half, then three-fourths, then in 1921 they went to full time preaching which they have been able to maintain since. They have grown in membership from the eight charter members to over four hundred. many of these are non-residents, some others are inactive, while many others are faithfully carrying on the work.

Miss Jessie E. Brady was converted and united with the church, being baptized March, 1874. She afterward became the wife of Dr. W. W. Carter. She was elected clerk of the church on July 25, 1885 and continued to hold this office and faithfully perform her duty till 1914.

The church was remodeled and re-dedicated in 1928. Dedicatory services were held April 15, 1928. In 1931 the Sunday School annex was built. It was built of brick, had three floors, the room measurements being thirty ft. by thirty-six ft. They now have an auditorium with a seating capacity of 275 and ample room for Sunday School work. Their first Young People's Society was organized October 10, 1890.

During the long life of this church, they have had twenty-six regular pastors, besides their supply pastors. These men have served from three months to twenty years. Many have found their way to Christ through the efforts of this church. Some never united with the church, but have gone out to do work for the Master in other fields. Many have united and have been faithful in trying to carry on the work. Others have been faithful for a little season, then dropped by the wayside, but like the parable given by the Master, some seed fell by the wayside, some on stony ground, some were choked by the weeds, but some fell on good ground and brought forth abundantly.

Mrs. Maud Curtis was elected clerk April 7, 1923, and Mrs. Mae Adams was elected treasurer on December 8, 1923. They are both faithfully filling these places at the present date. As we read the records of the church and their struggle through the

years, it is hard to single out any certain ones as outstanding members. As we think of their loyalty, sacrifice and devotion to the work, we think of the Alwards, Smallwoods, Allwards, Bradies, Carters, Vories, Linders, Gambels, Drosselmeirs, Edges, Adams, and many others we cannot mention. All have had a hand, "working together with God," to carry out the great commission as given by our Lord, "Go ye into all the world and preach the gospel."

These facts were compiled and written March 10, 1938. We will celebrate our eightieth anniversary on June 12, 1938.

J. H. Reynolds, Pastor.

HISTORY OF THE FIRST BAPTIST CHURCH, TOPEKA, KANSAS

The First Baptist Church of Topeka was organized March 1, 1857, by Rev. James Gillpatrick, a missionary of the American Baptist Home Mission Society. The charter members were Jesse Stone, Joseph C. Miller, Sarah E. Miller, Christopher C. Fitzgerald, Charles A. Bliss, and William Jordan.

The first pastor was Rev. C. C. Hutchinson, who began his work Sept. 4, 1859. There were twenty-two members added the first year. His work was interrupted by the Civil War. Later he went out on the frontier and laid out the town of Hutchinson, the town taking the name of its founder, this pioneer Baptist preacher.

The Topeka church was incorporated August 2, 1862. The church worshiped for five years in the home of Deacon Miller. He then erected a store building and the church finished and furnished the hall above the store, and worshiped there the next eight years. Then for a time services were held in the "Odd Fellows Hall," while the first church building was being erected on the site of the present church. The contract was let August 29, 1867. The basement was finished, and meetings were held in it first, under the pastorate of Rev. R. H. Fitch, February 3, 1870. The superstructure was finished under the pastorate of Rev. C. Monjeau in 1874. He served the church five years. The present beautiful Red Boulder building was erected under the pastorate of Dr. P. W. Crannell. The building committee con-

sisted of John R. Mulvane, Mrs. Kate Freeman, J. M. Miner, J. F. Scott, B. F. Pankey, Jesse Shaw, Robert Stone, Capt. H. M. Phillips, Miss Gertrude Barnes, J. C. Smith, Rev. J. M. Whitehead and Chas E. Eldridge. The contract was let in 1903 and a tabernacle was erected on the site of the present state printing plant, which was used for meetings for a year and a half. The cornerstone of the church was laid June 26, 1904. In June of the next year the services were held in the basement. The building, costing \$75,000, was dedicated November 4, 1906. The dedication hymn was written by Judge J. L. Eldridge; it is set to the tune of Duke Street.

"Our Father's God to thee we raise
A hymn of thanks of living praise,
For this fine house of wood and stone
To worship God and God alone.

Time's fleeting years have brought decay,
Our house, the old, has passed away,
Behold a new one takes its place,
That more may yield to saving grace.

Thy people here are sure to meet,
Thy name adore, thy love repeat,
Here youth and age will oft repair
For Christian work and earnest prayer.

May sinners here in numbers great,
Embrace with joy the Christian State.
The gospel spread from shore to shore,
To bless mankind forevermore."

The church has beautiful art windows, most of which were presented as memorials by members or classes for relatives or friends. The pipe organ was presented in 1910 by John R. Mulvane, as a memorial to his wife.

Rev. C. F. Matthews became pastor of the church in April, 1919, and served eleven years, the longest term of any pastor. Under his administration was erected an addition for educational and office work. It has been designated The Bible House. It was built to harmonize with the original Red Boulder building and it completes the equipment of the church, making it one of the finest in the city. The addition and repairs to the church,

so as to make all space available, cost \$95,000. Besides the efficient pastors who have served this church from the beginning, there have been many members, both men and women, who have served the denomination in a larger way in various official positions. The offices of The Kansas Baptist Convention were established in Topeka twenty-five years ago. The Secretary of the Convention, the Director of Education, and the Director of Evangelism have all been members of this church and cooperated with it in the most cordial way. The church has been emphatically missionary from the first. It has led in the establishment of missions in the city that have grown into churches. The church has made liberal contributions annually to the Foreign Mission Society. From its membership have gone out workers both at home and abroad. Two brothers, Dr. P. H. J. Lerrigo, served a number of years in the Philippines and is now Home Secretary of the Foreign Mission Society. Mr. George Lerrigo, long the secretary of the Y. M. C. A. in Topeka, has served the Y. M. C. A. in China more than three decades. Mrs. Florence List Gibbens has served in Burma with her husband, Dr. H. C. Gibbens, over thirty years.

Dr. P. W. Crannell, a former pastor, became the first president of the Kansas City Seminary and served that institution twenty-five years. Now again the school has sought the pastor of this church for leadership in education and economics. Rev. Alvin J. Lee, pastor for five years, becomes professor in the Seminary, September 1, 1938.

The church has now a membership of 600 and a Sunday School enrollment equal to the membership of the church.

HISTORY OF THE HEBRON BAPTIST CHURCH

On Saturday, February 6, 1858, several persons belonging to the Baptist denomination assembled at the home (which was a log cabin on the Will Fevurly farm) of S. D. MacMurtey near Walnut Creek in Leavenworth County, Kansas territory, for a conference meeting. The purpose was to discuss the organizing of a Baptist church. Elder C. F. Hammons was called to the chair, and Elder W. Thomas was elected secretary.

The first question for discussion was, "Should they retain the partial organization which had been formed August 8, 1856 in that vicinity [Fall Creek]?" They voted to disregard it.

On February 7, 1858, at 11 o'clock, the people again met to complete their organization. Elder C. F. Hammons and Elder W. Thomas acted as presbytery. Elder Thomas was appointed to draft an abstract of principles and covenant. A sermon was preached by C. F. Hammons. The charter members were Joseph A. Trower, Mary C. Trower, George Swaim, Frances Swaim, Wm. F. Ashby, Melvina Ashby, Andrew Rice, Mary Gilbert, S. D. MacMurtey, and Doninela MacMurtey.

Thirteen Articles of faith were adopted, also ten Rules of Decorum and a Covenant was entered into.

Meetings were held by Brother Frizzell at Round Grove and Wilhelm School houses, until the log school house was moved from Round Grove to No. 8 School District where the meetings were afterward held.

In 1872 Brother H. W. Marshall was called as pastor and \$50.00 was raised for his year's work.

The first revival was held in Feb., 1873, with twenty additions to the church. The same year \$115.00 was raised for the pastor. February 28, 1874, H. F. Marshall, T. L. Trower and Andrew Rice were appointed to raise money for a church building. Five hundred dollars was reported by this committee. July 31, 1875, a resolution was passed not to receive alien immersion.

June 3, 1876, Moses Sparks was ordained the first deacon. January 6, 1877, I. Fowler, J. A. Trower, E. D. Russell were appointed to try to buy an acre of ground for a church site. The agent for the land (afterward bought by T. P. Gensler) offered to give an acre to the church, but when said acre was not used for church purposes, it should go back to the owner of the land from which it was obtained.

May 5, 1877, another committee consisting of H. F. Marshall, Moses Sparks, E. D. Russell and T. L. Trower, were appointed to raise money for the building. September 1, 1877, the church took the name of Regular Baptist.

S. H. Cozad was called as pastor August 3, 1878. September, 1879, a committee, consisting of Clary Trower, Sarah Lake, F. M. Walker, I. Fowler, and F. H. Marshall, was appointed to raise money for the building. It was reported that \$152.50 was subscribed.

F. H. Marshall was called as pastor January, 1880.

January 31, 1880, the church building (36 ft by 40 ft.) with seats (the seats were made by the carpenter) was completed with indebtedness of \$282.27. The money was loaned by E. D. Russel at 10% interest; also Russel gave a little more money than any other member of the church. The lumber was hauled from Nortonville.

The first Sunday School was organized May 1, 1881. The church debt was paid off in September, 1882. In 1884, the church decided to adopt half-time preaching, and set the first and third Sundays for these services. The amount raised for this purpose was \$250.00.

During March, 1918, a four-room parsonage was completed on part of the ground, at a cost of \$1200.00. On January 5, 1919, the church adopted full time, paying the pastor \$800.00 per year.

This church appears to have had twenty regular pastors, though it had several supplies who served a considerable time, and there were several interims without regular pastoral service.

This is the only church in the open country organized before The State Convention that has kept up its organization and reports a consecutive history.

There are some unusual facts in connection with this church which have contributed to its patient and prolonged service. It adopted its own articles of faith and held tenaciously to them. It exalted the authority of the church and regularly ordained deacons whenever a vacancy occurred. It selected men who carried the responsibility of their office and some of them ministered to the church frequently when they had no pastor. As a result some of them entered the regular work of the ministry. The record shows the church has ordained thirteen deacons, and ordained six pastors, and licensed five other preachers.

The church has been greatly depleted through the years of depression, but it has carried on and kept open house.

The present pastor, J. D. Everett, serves the church in connection with his duties as County Superintendent of schools. He was reared in the neighborhood of the church and has a good farm not far from it. The church reported 100 members in 1927.

HISTORY OF THE FIRST BAPTIST CHURCH OF MANHATTAN, KANSAS

This history of the First Baptist Church of Manhattan, Kansas, has been compiled for the official records of the church, unless otherwise stated. Of necessity only the more important transactions can be included in this history which brings it from the beginning to date.

While Manhattan was yet a small town in Kansas Territory, a few persons gathered on August 14, 1858, to organize a Baptist church. It appears that one of their number, an Elder Wisner, was sick; they adjourned to meet at his house the same afternoon. The following is a copy of the minutes of the first meeting as they were written by the church clerk.

Minutes of the 1st. Baptist Church, Manhattan, Aug. 14, 1858.

Sunday morning a few persons met at the school house to organize a Baptist Church. Elder Wisner being sick, they agreed to meet again in the afternoon at Elder Wisner's house.

Sunday afternoon. Met per agreement at the house of Elder Wisner whom we found confined to his bed by sickness. Bro. Young was called to the Chair. The meeting was opened by singing and prayer. The above Declaration of faith and Church Covenant was then read and subscribed to by 10 professed Christians present (whose names appear as the first on each list) who agreed by this act to organize a church to be known as the First Baptist Church of Manhattan, Riley Co., Kans.

Elder M. L. Wisner accepted the call of the Church to take the pastoral charge thereof for the time being. On motion, resolved that we hold a Church Meeting on the Saturday preceding the first Sunday in each month at 2

o'clock P. M. for the transaction of such business as may come before us as a Church, and that we observe the ordinance of the Lord's Supper on the first Sunday of each month.

On motion, resolved that we meet regular every Sunday morning at the school house for public worship. On motion, adjourned.

George Fergeson, Sec. pro-tem.

The following were the charter members of the church: Elder M. L. Wisner, Pleasant Branch, Wisc.; James H. Young, Kansas City, Mo.; Geo. Fergeson, Rome, Mich.; Wm. S. Hurlbut, Vermont; Everett Colburn, West Roxbury, Mass.; Lydia Wisner, Pleasant Branch, Wisc.; Cordelia Young, Kansas City, Mo.; Harriett M. Ferguson, Franklin, Mich.; Jane A. Williston, Roxbury, Mass.; Elizabeth Swan, Kansas City, Mo.

There are no more minutes until September 25, 1858, when they met at the school house at two o'clock P.M. The cause of the delay was the protracted illness of Elder Wisner. At this, their first meeting, they added a member to their number by experience.

Elder M. L. Wisner was called temporarily as pastor which call he accepted, serving in that capacity until August, 1859. The first meetings were held in the school house which stood at the corner of Ninth and Poyntz Ave., where the Junior High School building now stands. Then they met at the Congregational Church for a time, until a high wind came and unroofed the structure. They also met for a time in the City Hall, then again in the school house.

Brother James H. Young was elected as the first deacon, and Brother Wm. S. Hurlbut as the first clerk. January 2, 1859, the following were elected as the first trustees: Brothers J. H. Young, George Ferguson and Wm. E. Parkerson; Brother Everett Colburn was selected sexton.

On January 2, 1859, the board of trustees petitioned the Manhattan Town Association for fifteen lots, agreeing to build a church equal in value to the one under construction by the Congregationalists within a certain period of time. The petition was granted, but they lost the lots by being unable to fulfill the agreement entered into.

At a meeting of the church on August 6, 1859, Rev. M. J. Kermott was elected pastor, serving the church until June 1, 1862. During his pastorate the first baptisms of the church were performed. During the early history all baptisms were at the river. The matter of church discipline occupied a great deal of space in the church minutes. It was during his pastorate that charges were preferred against a deacon and chairman of the board of trustees for breaking his church covenant by calling a former pastor a liar and hypocrite. He denied the charge and said that he still thought his statement was true. He was tried and found guilty, then given eight days to publicly confess his error which he failed to do. The church then excluded him, and withdrew the hand of fellowship. After one year and ten months he came back and publicly confessed and was received back into the church. About the same time one of the members was tried for absenting himself from communion. The church also refused to grant letters of dismission to two members because they did not walk with the church during their residence here.

The congregation repaired to the river on September 30, 1860, where the ordinance of baptism was performed. November 3, 1860 in church covenant meeting, they appointed Deacon John L. Starkweather, W. S. Hurlbut and Allan B. Lee as a committee to draft rules of order and by-laws which were adopted December 19, 1860. At this meeting they voted to assess the male members ten cents per month and the female members two and one-half cents per month for church expenses. The pastor's salary was taken care of by subscription. At this time one of the members was churched for associating with the Campbellites.

On May 4, 1861, the church elected the following delegates to The Kansas Baptist Convention to be held at Lawrence: Brothers Kermott, Pillsbury and Montgomery Wisner. At this same meeting it was decided that the new house of worship should be of the following proportions: about fifty feet in length and thirty feet in width. An act incorporating the church and Society was recorded the 13th of November, 1860. (See County record of that date).

Rev. J. M. Lackey was elected pastor on July 27, 1862, and

served the church until February, 1864. During 1862-3 the stone church was commenced on the lot at the corner of Humboldt and Fifth Streets (now the location of the Tull Apts.) This information comes from the Historical Plat Book of Riley County, Kansas, published in 1881. September 6, 1862, resolutions were passed to collect materials for the church and secure a site. The following appeared in the minutes of July 4, 1863.

After some discussion about our church building the meeting adjourned. It was at this time that the hand of fellowship was withdrawn from a member embracing spiritualism. Dec. 3, 1864, Brother Jones was appointed as a committee to procure materials and oversee the lathing and plastering of the church.

Rev. E. Gale served as pastor from January 1, 1865 to December, 1870. At the annual meeting on January 6, 1866, they voted for each male member to pay twenty-five cents and the female members five cents per month. On March 3, 1866, they voted to do away with the visiting committees to call on erring members except in extreme cases. Up to this time much of their business meetings seemed to be concerned in appointing visiting committees and receiving reports therefrom. They certainly kept the Church Covenant before the members and endeavored to keep them on the right paths.

Brother L. J. Lyman was received into the church as a member on March 2, 1867, and he, as well as the Rev. E. Gale, were to exert influence on the church affairs for many years to come. Brother L. J. Lyman was licensed to preach on May 22, 1867. On November 30, 1867 he was granted a letter to the St. George Church, and was ordained on March 27, 1868. The church voted on August 31, 1867, to join the Nemaha Valley Association. On September 16, 1867, a letter was read from Mr. James Jones requesting a letter for himself and nine others so that they might organize a church at or near Clay Center, Kansas. These letters were granted. At the resignation of Rev. E. Gale, resolutions of affection and esteem were voted by the church and he was retained on the committee for pulpit supply.

Dr. I. Sawyer served this church as pastor from February, 1871 to August, 1872.

At a meeting of the church January 19, 1873, it was voted to adopt the envelope system for one year. Feb. 2, 1873, the church licensed Brother Pillsbury to preach. June 1, 1873, the church extended a call to Rev. I. D. Woods as pastor. The minutes show him as serving in that capacity on June 8th, and he served as pastor until April 12, 1874. About this time they began to agitate the proposition to build a parsonage. The first mention of the discontinuance of baptism in the river and the construction of a baptistry is the following notice in the minutes. "On April 13th, Sisters Hannah Fletcher, Jennie Dodge and Catherine Bartlett were baptized by Brother Woods in the new baptistry."

The Smoky Hill Association met with this church August 14, 1874, but there is no record on file of the program or attendance.

April 11, 1875, Brother Stephen Pillsbury was elected pastor, serving in this capacity until March 31, 1878. April 6, 1878, Brothers Gale, Ward, Pillsbury, and Lyman were selected to fill the pulpit until a pastor could be secured,—a procedure that seems to have been in vogue at various times during the history of the church with various members as acting pastor.

On May 29, 1878, Dr. L. J. Lyman presented a letter from St. George and again became a member of this church which he served in many ways until his death.

Brother J. G. Maver was elected pastor December 8, 1878, and served until July 2, 1882. During a part of this time he also served part time at the Rossville and Silver Lake churches. The Smoky Hill Association met here August 16, 1878. At the resignation of Brother J. G. Maver, Rev. E. Gale again filled the pulpit temporarily.

The next pastor to fill the pulpit was Brother B. F. Taber. He preached his first sermon August 5, 1883, and continued as pastor until April 1, 1888. Brother B. F. Taber was ordained at the First Baptist Church, Manhattan, Kansas, on October 18, 1883. At the business meeting August 8, 1883, Brother M. L. Ward presented his resignation as treasurer as he had accepted the Presidency of Ottawa University and expected to move to

Ottawa. The Smoky Hill Association met with this church Sept. 30 and October 1, 1883, with very interesting meetings. At the business session after prayer meeting was called to order by the pastor, June 24, 1885, and after discussion, the Board of Trustees were authorized to build a parsonage, but not to exceed \$1200 in cost above foundation. There was no other mention made of the parsonage in the minutes until the following entry appears: "January 2, 1886. Annual dinner at the parsonage and enjoyed a good social time after which they adjourned to church for their annual business meeting." Also from the minutes it appears they considered the use of the parsonage by the pastor as a part of his salary. The parsonage was constructed at 506 Humboldt Street, where it now stands as a dwelling house.

At a business meeting June 6, 1886, the church approved a request of the Board of Trustees to enlarge the House of Worship, providing they would not run the church into debt. When the building was completed they had doubled the seating capacity and it was adequate for the needs of the congregation for a number of years.

In the paper read by Deacon A. C. Havens on the 75th Anniversary, October 15-22, 1933, he states the bell was given to the church about the time of the remodeling of the church by Brother Taber. I could find no mention of the bell in the minutes of the church.

Brother I. D. Newell was elected pastor on April 8, 1888, serving this church until July 31, 1889. During his pastorate the church voted to withdraw from the Smoky Hill Association on October 2, 1888. From the Annual Report of The Kansas Baptist Convention, it appears that the following churches organized the Upper Kansas River Association; Clay Center, Garfield, Herington, Manhattan, Uniondale and Wamego. They met the following year at Manhattan on September 13, 1889. The statistics presented showed this church with a membership of 128 and a value of church property of \$4100.

April 23, 1890, Rev. E. S. Riley of North Topeka became pastor of this church and served the next to the longest pastorate

which terminated on April 1, 1900. During his pastorate the following members were licensed to preach: E. O. Sisson, June 3, 1891; Brother Waugh, March 1, 1893; Brother J. W. Bayles, August 28, 1895. During the first week in January, 1893, the minister mentions the observance of a week of prayer with the other churches of the city. In the church clerk's report on December 20, 1893, mention is made of the improved appearance of the church by the installation of stained glass windows and improved heating by the new round oak stove placed in the lecture room. On July 28, 1891, the church voted to be represented in the Kansas River Association, and has been represented in this association since that time.

On December 31, 1898, a new Constitution and By-laws were adopted. On the preceding page was a copy of a charter, but no date therewith. In the Charter the following names appear as the trustees appointed to serve the first year: John Bayles, Jacob Heindel, E. W. Westgate, Albert Melton, and J. H. Criswell. On June 3, 1900, the church licensed Brother Sam Dolby, who was a soldier in the Philippines, to preach the Gospel.

October 28, 1900, Rev. T. M. Rickman was elected pastor after preaching on trial. November 9, 1900, a reception was tendered the pastor. The reception was well attended by the members and also by the pastors of other churches of the city. Rev. Rickman served as pastor until December 31, 1901. During his pastorate there is recorded the death of one of our faithful members, Deacon John Bayles, February 20, 1901.

On November 10, 1900, we received by letter the following from the First Baptist Church of Garden City, Kansas: H. L. Wolf, George, Max, Reba and Nellie. This family has been a wonderful contribution to the development of our church and we owe much to Deacon Wolf. About this time the pastor recommended that a collection be taken for the use of the deacons in the relief of needy members and for other uses as they saw fit. This was the fore-runner of our Fellowship Fund. The collection was to be taken after the communion service.

On April 6, 1902, on the invitation of the pulpit committee,

Mr. A. W. Atkinson, a student at the Rochester Theological Seminary, New York, came and preached two Sundays for us as a candidate for the pastorate. After services April 20, 1902, the church met in business session and extended a call to Mr. A. W. Atkinson.

June 8, was observed as Children's Day. It was stated that although the church had been without a pastor since January 1, there had been a supply for the pulpit every Sunday. June 15, Mr. A. W. Atkinson preached his first sermon. He was ordained in this church on September 4, 1902.

Rev. Atkinson's pastorate, the longest in this history of the church terminated in Aug., 1912. There was much progress during his pastorate, and the congregation outgrew the old church building, having to rent outside space for some of the Sunday School classes. The agitation for a new church was launched with a circular letter issued on June 15, 1906. After much discussion as to ways and means and location, the present site at the corner of Juliette and Humboldt was chosen and the new church erected, being dedicated on May 7, 1911. The building committee was composed of C. L. Moore, H. Hougham, H. L. Wolf, J. Benner, B. B. Bayles, A. W. Paige, T. E. Records, W. Moore, Wm. Deibler, Max Wolf, J. Hotte, and Alonzo Havens.

The Kansas River Association met with this church on September 4, 1902. During the year 1907 a committee was appointed to confer with a similar committee from the Christian church to determine the feasibility of uniting the two churches, but no union resulted.

In November, 1904, Rev. E. L. Hull, a Congregational minister, was received into our church by baptism, and on December 15, 1904, a council of recognition granted him recognition as a Baptist minister.

The last Sunday service in the old church building was held on April 30, 1911. The service was turned over to some of the oldest members who related some of the past events of the church. "The Church in Early Days," prepared by Rev. B. F. Taber, and read at the dedication of the enlarged church October 30, 1886,

was read by the T. E. Records. The last prayer meeting in the old church building was held Wednesday, May 3, 1911.

It was a great day for the First Baptist Church of Manhattan, Kansas, when they assembled in the new church May 7, 1911, for the first meeting and the dedication of the building. The sermon was preached by Rev. A. W. Atkinson, the dedicatory prayer given by Dr. C. M. Brink, and the giving of the building into the hands of the church officers by Rev. I. D. Newell, of Clay Center, Kansas. D. E. Lewis and May Brubaker were the first to be baptized in the new church. Evangelistic services were commenced in the evening in charge of Rev. Ray Palmer, Evangelist. This closed a memorable day in the history of the church. We of the present day do not realize the effort and sacrifice necessary for the membership to construct this building. On Sunday, December 3, 1911, our new pipe organ was used for the first time.

At the close of the morning service June 23, 1912, Rev. A. W. Atkinson presented his resignation, and preached his last sermon on July 28, 1912.

Rev. J. Orrin Gould of Topeka, Kansas, filled the pulpit as candidate for the pastorate on August 4 and 11, 1912. He accepted the call and commenced his pastorate September 1, 1912. He continued as pastor until February 28, 1915, when he preached his last sermon. During his pastorate the church, with the assistance of the college young people, excavated the basement so as to provide additional space for Sunday School and young people's meetings. It has been in use also for dinners and provided space for a kitchen. The constitution was amended on July 30, 1913, after due notice, to change the time of annual meeting to Wednesday next preceding the first Sunday in September. On vote of the church, December 31, 1913, it was agreed to hold communion service quarterly instead of monthly as had been the custom.

Revival services were commenced March 3, 1913, led by the Rev. Thomas J. Hopkins, of Coffeyville, which continued until March 19 with some thirty conversions.

The Rev. Lewis Jacobson of the Rochester Theological Seminary preached for us March 21 and 28 as a candidate for the pastorate, making a very favorable impression. He was extended a call to come to this church which he accepted by letter April 11, 1915. Rev. Jacobson preached his first sermon May 23, 1915, to begin a very successful pastorate which terminated with his last sermon July 31, 1921. It was with a great deal of sorrow that the congregation heard of his resignation to accept a pastorate at Sioux City, Iowa. He came to us a single man but during his vacation he married and returned to us with a very capable wife whom we all learned to love and respect. During his pastorate the constitution was again amended on August 9, 1916, to have the annual meeting held on the Wednesday preceding the first Sunday in October. During the Annual meeting of September 27, 1916, Mr. B. F. Eyer asked the privilege of connecting the basement with the sewer; it was granted.

A patriotic service was held Sunday evening February 24, 1918, honoring our members in the service of our country, and a presentation of a service flag to the church. Our new offering plates were used for the first time September 29, 1918.

The matter of moving the bell from the old church was brought up by Rev. Jacobson who called on Dr. L. J. Lyman to present the matter. It was through his efforts and interest that the bell was moved to its present location on the northwest corner of the roof of the church. A memorial service was held Easter Sunday evening, May 6, 1919, for those of our members who had lost their lives in the war. The following were honored: Cadet Ralph E. Stall, Private Henry C. Altman, Capt. Willis Edwin Comfort, Sergeant Walter M. Blackledge, and First Lieutenant Chester Roe Howard.

On September 26, 1920, we welcomed to our congregation Dr. A. A. Holtz of Milwaukee, Wisconsin, who has become a very valuable and able member.

At the resignation of Rev. Jacobson the pulpit committee selected Rev. R. A. MacMullen to spend a week with us and to preach for us on August 7, 1921, as a candidate for the pastorate.

At a later meeting he was extended a call which he accepted and on September 18 he preached his first sermon. He continued as our pastor until December 23, 1923, when he preached his last sermon. During his pastorate a committee composed of the following were appointed to draft a new constitution for the church: Mrs. Max Wolf, Miss Stella Harriss, W. E. McKeen, A. C. Havens, C. F. Lewis, and the pastor. The new constitution was discussed and finally adopted at a meeting February 15, 1923. This constitution, with various amendments, is still in effect.

It was a severe shock and a saddened congregation who heard of the death of Deacon H. L. Wolf on February 22, 1924. He had been absent but one Sunday from the church services. His cheerful smile, unfailing kindness and sympathy is sorely missed. Many of our congregation think of him as an ideal deacon and a tireless worker in the Master's vineyard. His funeral services were conducted by his former pastor, Rev. R. A. MacMullen.

Dr. Allyn K. Foster gave us splendid inspirational messages on Tuesday, Wednesday, and Thursday preceding Easter, 1923. He has visited our church on several occasions and has always been accorded a warm welcome.

At the resignation of Rev. MacMullen, Dr. A. A. Holtz became our Acting Pastor, and served in that capacity until the selection of a new pastor.

The pulpit committee again went to the Rochester Theological Seminary in search of a new pastor, and invited the Rev. Walter P. Halbert to preach for us on March 16, 1924. At the meeting of March 19, he was elected, his pastorate to commence August 1, 1924. In the latter part of June, 1924, Max Wolf resigned as church treasurer, having served in that office nearly twenty years. It was accepted with regret and resolutions were passed commending him for his splendid and faithful service to the church. The installation service for Rev. Walter P. Halbert was held September 25, 1924.

An item of interest is gleaned for the Sunday School Secretary's report of March 28, 1926 which states among receipts of the Sunday School, "Three cents found by Mr. O. N. Cross while

tearing down the old Baptist Church at the corner of Humboldt and fifth streets."

Rev. Halbert's resignation came as a complete surprise to most of the members on August 4, 1928 to become pastor of the church at Franklin, Indiana.

At the business meeting of August 29th, Dr. A. A. Holtz was again requested to serve as acting pastor until a new pastor could be secured.

Rev. Carl A. Nisson preached for us on May 12, 1929 and was extended a call to serve this church on May 19th which he accepted. He assumed his duties in the middle of June and served us as pastor until October 29, 1933, when he preached his last sermon. He read his resignation September 17, 1933, which was keenly felt as it was the beginning of the school year. During his pastorate the church voted on the proposal to hold the annual meeting the first Wednesday of May each year and this amendment was adopted during February, 1931. The reasons given for this change were to bring the church year in harmony with the year of the Northern Baptist Convention. It was also thought that it would give the church a better start on the year's work each fall to have the business meeting over and the committees at work during the summer months.

Upon the resignation of Rev. Nissen the church again asked Dr. A. A. Holtz to serve as Acting Pastor, which he accepted with much reluctance, feeling that he could not do the church justice on a part time assignment, yet in view of the depression and the financial condition of the country he would do his best. On October 14, 1936, a short business session was held after the fellowship dinner. It was decided to hold the communion service every other month instead of quarterly as in the past. At this time Dr. A. A. Holtz reviewed the action of the church at the last annual meeting in regard to an assistant pastor, and then introduced Prof. Frederic S. LaRue of Beaver Dam, Wisconsin, as our assistant pastor. He has become an efficient and valued member of our church.

A sad event in the church was the loss of Deacon Alonzo

C. Havens on March 21, 1936. He had long been a faithful member of the church, serving many years as Deacon and in many other ways.

Prof. Frederic S. LaRue was ordained to preach the Gospel on April 28, 1937, at the First Baptist Church at Manhattan, Kansas and is now serving as Associate Pastor of the church. Rev. F. S. LaRue and Miss Nell Wolf were married on June 17, 1937 and are now spending their time in the service of the church.

During Rev. Lewis Jacobson's pastorate, and for a number of years thereafter, there were student assistants to work with the college students. Later this duty was taken over by Dr. A. A. Holtz.

It is interesting to note that in securing funds to pay the salary of the early pastors, it was the custom to petition the Home Mission Board for financial assistance. The pay for the early pastors was small and in several instances they had other work beside the pastorate. One former pastor is listed as serving as County Superintendent of Public Instruction.

There are many responsibilities resting on this church in trying to surround the students of the college with the right environment for the cultivation of their spiritual life. It is with some pride and gratification to the members when we look back and see in the churches over the country many of the deacons, trustees, and other church officers that received their college training here at the church, preparing them for their duties after leaving school.

The Manhattan church reports a total membership of 478, with a non-resident membership of 291, which is largely due to the fluctuation of student membership who leave on graduation. This also accounts in part for financial struggle of the church; however, the limited resident membership have borne the burdens of the church and carried on the work heroically both at home and abroad.

Walter E. McKeen

HISTORY OF THE LEAVENWORTH BAPTIST CHURCH

In the fall of 1858, the Tabernacle Baptist Church was organized by Rev. Kermott. In 1860 the First Baptist Church was organized by Rev. Barrett.

On May 5, 1864, ten members of these two churches met and decided to consolidate and called a meeting for May 19, to perfect the organization, and on that date twenty-one members from the First Baptist Church and seven from the Tabernacle met and organized the Baptist Church of Leavenworth.

The first start towards erecting the church building was made in March, 1865. The corner stone was laid November 2, 1865. The building was not completed until 1871. The dedication services were held February 23, 1871, Rev. Everett, of Chicago, officiating. The late A. A. Fenn did the brick work; he made the statement that 800,000 hand-made bricks were used in the construction of the building. The north tower was to have had a seventy-five foot spire, making it 160 feet high, but Captain Insley, who lives across the street, gave \$500 to have the tower left off.

The fire occurred in the spring of 1912. In the early spring of 1913, the interior of the building was entirely removed, leaving only the walls and roof. The new building was built inside the old walls, using much of the old lumber, at a cost of \$15,000. The reconstructed church was dedicated November 23, 1915. Dr. John A. Earl, of Des Moines, Iowa, preached the sermon.

The old auditorium, as it was before the fire, was pronounced by Henry Ward Beecher, who occupied the pulpit many times in the early days, as the finest church auditorium west of the Mississippi. It had 1,600 sittings, with a fine balcony. The interior was finished elaborately in black walnut. It was equipped with the first Mohler organ in this new West.

Some high points of the present pastorate are as follows: It began September 1, 1920. During that time there have been 854 baptisms and 653 funerals. Property debts of long standing were paid off. Finished paying for the auditorium built under the direction of Rev. Atkinson, in 1916. Bought and paid for a fine

pastor's home, besides contributing our share toward the Baptist World Program. Sent out two young men into the ministry, one from William Jewell and one from Ottawa University.

The year 1929 sees us with no property debt. A fire in 1937 made it necessary to repair and remodel the parsonage. The year 1938 finds a loyal, united and progressive church. The pastor and people still are happily working together.

Franklin R. Beery

HISTORICAL SKETCH OF THE FIRST BAPTIST CHURCH OF ATCHISON, KANSAS

The First Baptist Church of Atchison was organized on August 1, 1858, in a building known as Allen's Hall, standing on the northwest corner of Second and Commercial Street. The constituent members were Rev. and Mrs. L. A. Alderson, Mrs. Mary A. Challiss, Mr. and Mrs. Aaron Stevenson, Mr. and Mrs. I. C. Allen, Mr. Thomas Wise, and Mr. Wilberforce Dunlevy. Dr. W. L. Challiss was added a few days later.

One of the first duties performed by this church was to accept the lots donated by Mr. Luther C. Challiss on the southwest corner of Ninth and Kansas Ave., and begin plans to build a house of worship.

The church continued to worship in Allen's Hall until the following spring (1859) when they were required to vacate the room. During the summer they worshipped in such rooms as were available. The following autumn (1859) the church was able to occupy their own house of worship, which was soon completed and dedicated unencumbered by debt. This was a neat substantial brick building 35x55 ft., with tower and bell, and was the first Baptist church building erected in Kansas.

An act to incorporate the First Baptist Church in the city of Atchison, Kansas Territory, was embodied in Kansas House Bill No. 40, which was passed on February 11, 1860, by the Legislative Assembly of said Territory.

During a period of three years, Rev. L. A. Alderson was the pioneer Pastor, serving without a salary. The church increased under his ministry to the number of fifty members, sixteen of whom were received by baptism. In 1859 the Sunday School was organized. In 1868, one hundred twenty pupils were enrolled, with twenty-six officers and teachers.

The first church organ was a gift from Mr. L. C. Challiss; but a bell was also needed, so a committee was appointed, and in two days the town had been canvassed so thoroughly and successfully that the necessary money was obtained and the bell purchased. After doing duty for many years, one Sunday while calling the faithful to worship, its clear tone suddenly ceased, for it was broken. However, before the close of that service, a new bell was promised by two of the brethren, Mr. Peter Byram and Dr. W. L. Challiss, who had held a "committee meeting" by themselves out on the doorstep. This second bell is in possession of the church at the present time (1938) although we have no facility for using it in our present building.

Mrs. Emma Byram, one of our members, and the wife of one of the donors of the bell, was the daughter of Rev. Jotham Meeker, one of the first missionaries to the Indians at Ottawa.

A brick parsonage was built in 1885, on the lot adjoining the church building on the south. The twenty-fifth anniversary of the organization of the church (1883) was a notable event. Rev. J. W. Luke was then the pastor. Two evenings were devoted to the celebration and five of the constituent members were present. The program the first evening consisted of a reunion and the relating of reminiscences. On the second evening, a silver offering was taken, with the hope that soon we would be able to build a larger house of worship, as we had outgrown the old building.

In March 1884 a committee was appointed to obtain subscriptions for a new church building. The use of the Congregational building was offered to us, and gratefully accepted, while our new house of worship was being built. It was found necessary to borrow \$8000 in order to complete the building. This amount was obtained from the Northwestern Mutual Life Insurance Co.

at 8% per annum, and the building was completed and dedicated on November 9, 1884.

This loan was renewed in 1889 for \$7000 at 7% per annum, \$500 to be paid the first year, \$500 the second year, balance of \$6000 in five years. This debt continued to burden us for several years. Rev. J. R. Comer was called to the pastorate in June, 1895, and served the church twelve years. During his pastorate we succeeded in paying off the remaining mortgage of \$1500 and all other debts, and installed our first pipe organ.

In October, 1908, (Rev. A. J. Haggett, pastor) we celebrated our Fiftieth Anniversary with a four day program including a lecture by Dr. P. W. Crannell of the Kansas City Seminary, a concert, an evening service devoted to history and reminiscences, and a Golden Offering for a new and larger pipe organ, which was installed that winter and dedicated on Easter Sunday, April 18, 1909, free from debt.

In 1911 the church purchased the Sharrard residence adjoining our church property on the west, in order to furnish additional room for a large and growing Sunday School. The price asked for this residence was \$5,250. This amount was raised and \$750 additional at one Sunday service. Of this extra amount \$250 was used in remodeling the residence to meet the needs of our school, and \$500 was laid aside to begin a fund for a new church building; also, in that year, we adopted the Duplex Envelope system.

Our building Fund grew steadily for several years, and then came the turmoil of the World War, and it seemed as though building conditions were at a standstill, as Government regulations forbid any building beyond a certain limit. But God was mindful of our need, and the opportunity came to obtain a building well fitted for our work. On the northwest corner of Seventh and Kansas Ave., the Eagle Lodge had recently completed one of the most substantially built Clubhouses in the country. However, because of their disobedience to State and National Law, they were compelled to dispose of the property, or run the risk of its being taken over by the Government. Investigation proved that the building was very suitable for our use, with some alterations well

within the government building limits, so in May, 1918, we purchased the property for \$20,000 cash. Under the pastoral leadership of Dr. H. R. Chapman, we took possession of our new church home in November, 1918. The first meeting held was a consecration, prayer, and praise service on Wednesday evening, November 13. On Sunday, November 17, the building was formally dedicated. Dr. W. A. Elliott of Ottawa preached the sermon. His subject was "A Sorrowing World's Loudest Cry." The pastor Dr. Chapman preached the evening service, speaking on "Three Marks of an Efficient Church." The program of opening services extended through the following week.

The last service in the old building at Ninth and Kansas Ave. was held on Sunday night, November 10, 1918, and the old church bell was rung for the last time next day, November 11, in celebration of the signing of the Armistice. Subsequently, all this property at Ninth and Kansas was sold. A modern brick residence at 321 N. 3rd Street was purchased for a parsonage in 1919 when Dr. W. O. Shank was called to the pastorate. He served eight years as pastor, and under his leadership the work thrived in all departments.

In 1928, (Rev. J. H. Woodsum, pastor), we celebrated our Seventieth Anniversary. At this time, Rev. Frank L. Streeter, pastor of Armourdale church, Kansas City, Kansas for many years, gave an address. Brother Streeter was baptized into the membership of the Atchison church on April 28, 1872 and led his first prayer meeting and delivered one of his first sermons in our church on November 19, 1876. He was ordained to the gospel ministry June 29, 1879, in Brown County, Kansas. Rev. W. T. Fleenor, then pastor of this church, was a member of the ordination council. Also, greetings were read from our former pastors—J. R. Comer, Hillsdale, Texas; A. J. Haggett, Kansas City, Mo.; H. R. Chapman, Ann Arbor, Mich.; and W. O. Shank, Kansas City, Kansas. At that time we had ten on our roll who had been members more than fifty years, and ten who had been with us more than forty years. Among the early members of this church was Ida Challiss, the eldest daughter of Dr. W. L. Challiss. She later became the wife of John A. Martin who became the governor

of Kansas, but it was not the executive mansion that she served best, but with the women of her beloved church.

The Kansas Baptist State Convention was organized in this church June 6, 1860. At this initial meeting five Associations were represented—East Kansas (now Northeast and Missouri River), Kansas River, Neosho Valley, Mound City, and Nemaha. There were eighteen ministers and fifteen laymen present as delegates, representing twenty-three churches. Some of these delegates came fifty, some one hundred miles on horseback, as there were no railroads, and the steamboats were very uncertain, depending on the stage of water in the Missouri River. This first meeting of the kind in the city interested both saint and sinner, and the church was filled at all sessions. Ottawa Jones and Brother Journeycake, Chief of the Delawares, were in attendance and this meeting for the first time of the pioneer Christians in the Territory of Kansas was unlike any Convention since held.

Subsequent State Conventions were held in this church in Atchison in 1868, 1882, 1891, 1910, and 1933. This one in 1933 was held in conjunction with the celebration of our Seventy-Fifth Anniversary. Two of our former pastors were present and made addresses, the Rev. A. J. Haggett, and Rev. W. O. Shank. At this convention there were more than 250 delegates registered, none coming on horseback or by steamboat as at that first Convention in 1860.

The church is planning to celebrate its eightieth anniversary next August, 1938. Throughout the years, this church has been imbued with the missionary and evangelistic spirit, giving generously and working and praying for the salvation of souls, and the spread of the Gospel at home and abroad. Many times seemingly unsurmountable difficulties have been faced, but God has always led through triumphantly.

The present pastor, Rev. Hubert L. Sparks, began his work March 1, 1937. Under his able leadership the spiritual life of the church has been deepened, new members have been welcomed, and the Lord is blessing this historic church in every way. We believe the Bible to be the inspired word of God, and by his grace, in these days of apostasy, we are still true to "the faith once

delivered to the saints"; preaching and teaching Christ virgin-born, crucified, risen, glorified, and coming again.

The present membership of the church is 637. A summary of pastorates from 1858 to 1938 include the following: L. A. Alderson, A. Perkins, J. W. Warder, H. A. Guild, I. Sawyer, E. Gunn, J. B. Hardwicke, W. T. Fleenor, J. W. Luke, J. B. Mulford, D. D. Proper, E. P. Brand, G. W. Roger, J. R. Comer, A. J. Haggett, H. R. Chapman, W. O. Shank, J. H. Woodsum, J. A. SanDeFur, and H. L. Sparks.

Mrs. Mina Bradley

SKETCH OF THE BAPTIST CHURCH OF PAOLA, KANSAS

The First Baptist church of Paola, Kansas, was organized February 26, 1860, under the leadership of Rev. A. H. Deane who became its first pastor. There were nine constituent members, namely, George Brockman, Daniel McEwing, James McEwing, Allen Leeper, John Bond, Sarah Dunken, Margaret Brockman, Elizabeth Morris, and Rena Leeper.

The church building was erected in 1864; following the completion of the church, Pastor Deane held special meetings and thirty-eight members were added to the church.

In 1869 for some reason the church was disbanded, but it was immediately reorganized. In 1885 a commodious parsonage was built and the church was repaired. Under the pastorate of Rev. Frank Durham, 1904-1906, the church house was rebuilt and beautified, so that the Baptists had one of the finest buildings in the city. Up to 1908 the church had twenty pastors. The average length of the pastorates was a little more than two years. The above historical notes were taken from Rev. J. W. Fulkrod's *History of Miami Baptist Association*.

I have visited the field several times in the last twenty years, but have not succeeded in getting a connected history. The church has carried on with regular pastoral work, with occasional revivals. The church reported in 1937, 197 members, with forty-seven non-residents. The Sunday School reported an enrollment of 180 with an average attendance of 109. (W.A.S.)

HISTORY OF HIAWATHA BAPTIST CHURCH

(Extracts taken from a sketch written by Miss Nora Scull)

About 1860, Henry S. Tibbits was sent from Michigan by the Home Mission Society, to work in northeast Kansas. He was then about thirty-five years old. He walked over all this country helping where he could. He sometimes walked twenty miles from one service to another, services usually at "Early Candle Light." He finally procured a pony and was able to reach more people. He usually carried articles of clothing for those in need, sent from his home in Michigan. He organized the Hiawatha church in 1860, and was pastor from April 27 to November 23, 1861. He was consumptive. He returned to his home and died two years later.

Rev. Nelson Alvord was sent into the State by the Home Mission Society and upon request of the church was allowed to act as part-time pastor from February 1, to September 1, 1863. He came here from Centralia, Kansas, and returned there, going into evangelistic work.

In June, 1867, Rev. Granville Gates came to Kansas under commission of the Home Missionary Society and made his home in Highland, preaching for several churches. He was our pastor from March 29, 1868 to January 21, 1872, and from May, 1873 to March, 1874. Rev. Ephriam Alward came to Wathena, Kansas, in 1858, and for many years made that his home, preaching and helping to organize churches in northeast Kansas. He served as pastor from February 23 to December 1, 1872 and again from May 4, 1878 to July 5, 1879. These men only served the church part time. Beginning with 1874, the pastors served full time. It has had fifteen pastors who served full time, namely, Rev. George Mitchell, Rev. E. Alward, Rev. W. R. Connelly, Rev. John F. Howard, Rev. James F. Wells, Rev. W. B. Bradshaw, Rev. Frank C. Bingham, Rev. Arthur J. Haggett, Rev. James G. Montague, Rev. G. B. Merritt, Rev. Wm. J. Crane, Rev. F. F. Butler, Rev. Addison E. Martin, Rev. Wm. F. Turnage, Rev. James P. Blackledge.

Among the early settlers were several Baptist families, J. S. Tyler coming April 7, 1855, the Niles and Sperry families in 1856, and the Spooner and other families in 1857.

In the summer of 1857, Rev. M. Towne, a Baptist minister, came to Brown County, being interested in some land, and held services at the home of Mr. E. H. Niles, near Morrill. When the first Sunday school in Brown County was organized with Mr. David Peebles as superintendent. This was a union school, all denominations uniting in its support. Mr. and Mrs. Spooner both taught in this school. Mrs. Spooner says they sat on logs, with some chairs, and that the attendance was very good. Mrs. Spooner's father, Elder Hodge, of Michigan, preached on Walnut Creek in 1859 and soon after, Rev. H. S. Tibbets came from Michigan, under appointment of The Home Mission Society, working in northeast Kansas about two years. On August 18, 1860, Rev. Tibbets called the Baptist people together at the home of Luther Sperry, northwest of Hiawatha, and organized a Baptist church called the First Baptist Church of Irving Township, Brown County, Kansas. The following were the charter members: Luther Sperry, Mrs. E. A. Sperry, James M. Chase, Mrs. Abigail Chase, David Winn, Mrs. Sarah Winn, William Drake, Mrs. Nancy J. Spooners, and Rev. H. S. Tibbets.

The minutes of the first meetings were destroyed by fire, but the membership roll shows that on November 11, 1860, Mr. and Mrs. S. R. Baldwin were baptized, the first persons baptized in Brown County. The first minutes of the church that have been preserved are of a meeting held April 27, 1861, at which Rev. Tibbets led in prayer, Wm. Drake and J. M. Chase were elected deacons, and H. S. Tibbets chosen pastor; services were held from this time at the homes of Mrs. Catherine Jones, Hiawatha; J. M. Chase, Padonia; Nancy Spooner, on Walnut Creek at Carson; Fairview, Tyler's Grove, and Grasshopper school houses and at Morrill's saw mill. Roads were few and poor and homes were far apart. There is a record of a Covenant meeting held March 25, 1861.

On May 16, 1861 a meeting was called at the home of J. M. Chase near Padonia, for the purpose or recognition of the church

as a regular Baptist church. Elder Prentis Frink was chosen moderator, Luther Sperry, clerk. The articles of faith, covenant, and account of organization of the church were read and approved. Elder E. Alward then extended the right hand of fellowship to the church by giving the hand of fellowship to each member present. Elder Frink gave the charge to the church and Elder E. Alward preached the evening sermon. On June 9, 1861, Lewis Chase was baptized; with the exception of November 23, 1861, no minutes were recorded until November 23, 1863, when Rev. Nelson Alvord was called for six months as pastor. Then no minutes were recorded until November 13, 1866.

On November 23, 1866, a meeting was held at the Carson school house, at which time Rev. Curtis and Rev. Willard united with the church. They acted as joint pastors, preaching alternately. On November 25, Caroline, Annie, and C. A. Parker were baptized in Mulberry Creek. In 1868, Mr. J. S. Tyler was baptized. During the first ten years there were twelve baptisms and the church reported twenty-seven members. In 1870, under the leadership of Rev. G. Gates, a movement to build a meeting house in Hiawatha was started, and a resolution was passed that, "We do, according to our ability, what we can, at an early day, to erect a house of worship in Hiawatha." The following committee was appointed to carry out this resolution: J. M. Chase, E. H. Niles, J. S. Tyler, George Fuller, David Evans, and William Irving. The population of Brown County had now reached 6,823. On October 15, 1870, the name of the church was changed to The Baptist Church of Hiawatha, and the following trustees were elected to have charge of the church property: J. M. Chase, E. H. Niles, David Evans, George Fuller, and J. S. Tyler. On August 27, 1871, the new meeting house was dedicated to the service of the Lord, at a cost of \$3,200.00 of which amount we had raised about \$1,400.00, and borrowed \$800.00 from the Church Edifice Fund of the Home Mission Society, for which the church gave a mortgage. Mr. J. S. Tyler advanced the \$1,000.00 to pay the lumber bill and so the building was finished and furnished. The pews were hand made by William R. Scull and S. S. Leeds; they are still in use by the Second Baptist Church of Hiawatha, to whom they were given when later the present building was

erected. The Dedication Sermon was preached by Rev. Ellis of Lawrence. This was the first Baptist meeting house in this association. The pastor, Rev. G. Gates, designed a pulpit desk which was made by a local cabinet maker, and was later used by the Bethel church, and is now being used by the Calvary church of Leavenworth. Mrs. Fuller's eleven year old daughter collected dimes to pay for a pulpit Bible, and Deacon J. M. Chase, returning from a visit to his old home in the East, brought with him a communion service of pewter.

The years of 1873 and 1874 were unusually prosperous ones with good crops and many new people and rapid improvements. This was followed by the great drouth of 1874-1875, and five days before the drouth was broken came the grasshoppers. August 8, 1874, Rev. George Mitchell was called to the pastorate of the church as the first full time pastor. This church has been on a full time basis ever since.

During the years from 1872 to 1878, the church finances were provided by quarterly, monthly, and weekly offerings, and in 1878, envelope offerings were adopted. In October, 1876, at the associational meeting held in the church, subscriptions were taken to cover the debt on the church at the evening service; W. R. Scull was ordained deacon, being the first ordained deacon. By 1880, the population of Brown County had grown to 12,830 and the the church membership to 141. In 1874, November 28, an Estey Church organ was purchased and used until 1928 or 1929. April 1, 1874, shade trees were set out and hitch racks put in.

During the next ten years improvements were made and regular work was carried on. On May 14, 1884, the church bought lots 88 and 90, east of the church building, with house, for a parsonage, and June 2, 1896, lot 92. In 1888, they built a room twenty feet by thirty feet on the north side of the building for a prayer meeting room and P. W. Fuller paid for a bell. In 1889 a young people's society was organized.

On November 22, 1892, at 9 p. m., the church building was burned to the ground; the pulpit desk, table, organ and pews were saved. On November 27 at a service held in the G. A. R. hall, it

was decided to rebuild immediately and \$1,412.00 was subscribed that day. Trustees to act as the building committee were as follows: L. E. Chase, Alec Litle, M. S. Smalley, Wm. Howard, and W. L. Dillingham. On December 31, a new parsonage was completed east of the church. April 18, 1893, the corner stone of the new church building was laid. It was a rainy day, but the city band was present and gave some music. July 20, prayer meeting was held in the lecture room of the building and July 23 the building was dedicated, costing \$7,706.76. Rev. C. M. Truex, read the scripture, Pastor Bradshaw made the dedicatory prayer. Rev. O. A. Williams of Lincoln, Nebraska, preached the sermon, and Rev. G. Brown of Morrill preached the evening sermon. On March 3, 1894, the church voted to purchase a pipe organ which was installed and used May 3rd. In October, 1895, the State Convention met at Hiawatha, with W. C. Simpson as president, W. A. Elliott as secretary, and E. B. Meredith as missionary secretary, serving his first year. The membership in 1900 was 261.

On September 26, 1901, a portion of the basement was dedicated for social purposes, costing \$93.75 and on January 22, 1921, the entire basement was finished for use, at a cost of \$1,600.00, including installing of a furnace.

On September 4 and 5, 1910, was held the observance of the fiftieth anniversary of the organization of the church. Saturday, letters from pastors, N. Alward, W. R. Connelly, J. F. Howard, and F. C. Bingham, were read, and reminiscences by Luther Sperry, Mrs. Nancy J. Spooner, Mrs. Harriett Chase Tyler, J. S. Tyler, and Lewis chase. In the evening a historical sketch by Mrs. J. B. Guinn was given and the sermon by Rev. A. J. Haggett. Sunday morning, the Sunday school history was given by Mrs. H. J. Aten, and the sermon by Pastor Merritt.

The church has ordained one minister, Rev. A. J. Haggett, September 8, 1900. Dr. S. A. Northrup, moderator, acted with Rev. Armington of Sabetha, clerk of the Council. It has licensed four members to preach the gospel, Brother Fred Gates, October 6, 1877; Brother Ben W. Wiseman, August 2, 1884; Brother Wesley Kinzie, August 1, 1889; and Brother Roy N. Hillyer, September 21, 1916. We approved the license of the Pella,

Iowa, church. W. R. Newman, a member of this church, became a minister but not licensed by this church. Of the thirty-four sons of pastors of our church, three became ministers or missionaries. Fred Gates, for a time pastor, for many years was manager of John D. Rockefeller's religious work. R. Lee Howard was born in Hiawatha, spent fourteen years in Burma as teacher and president of Judson College, then became the Associate Secretary at Mission Rooms in New York. John Howard was a missionary in Bengal Orissa. Six of our past pastors are living, namely, J. F. Wells, A. J. Haggett, J. Y. Montague, A. E. Martin, Wm. J. Crain, and F. F. Butler. During the World War, twenty-two of our young men served in the military forces of the United States, sixteen from the church and six from the Sunday School. Thirteen of them served over seas, two in the navy and seven in camps in the United States; all came home. In 1931, the Home Mission Society "Covered Wagon" invited us, Rev. Coe Haine as guide, Rev. Clifford Cress as speaker and Wm. D. Turkington as soloist. The wagon started at Brockton, Mass., June 20, 1931, following the trail of John Mason Peck and Ezra Fisher. They reached Hiawatha August 8 going on to the Pacific coast to attend the Northern Baptist Convention of 1932.

A Sunday school was organized in Brown County in 1837 and while not a Baptist school, some of the Baptist people helped to carry on the work. The first Baptist school was organized at the time of the dedication of the first building August 27, 1871. Wm. R. Schull was the first superintendent and S. S. Leeds, assistant. Deacon Drake taught the adult class, Mrs. Leeds the young ladies, Mrs. Aten the intermediates, and Mrs. Beymer the primary. There is no mention in the church minutes of the organization, but Mrs. Aten, in her review of the Sunday school at the fiftieth anniversary in 1910, tells of the Sunday school work, and says it was the second to be organized in Hiawatha.

The report to the association, 1871, shows forty-nine scholars, nine teachers. By 1883 the attendance had grown to 183 and reached the maximum of 340 in 1889. At present we have an enrollment of 215 with seventeen teachers and eleven officers. Guy Martin is superintendent, Conrad Rice the assistant. Mrs. Martin is the primary superintendent and Mrs. Rice the assistant.

A Young People's Society was organized by Pastor Jas. F. Wells in 1889, and October 19, 1890, it was reorganized as a Judson Society, with Alice Boomer as president; on October 27, 1892, it was organized as a B.Y.P.U., with Prof. B. F. Eyer as president. From November 16, 1890 to September 1, 1910, 309 persons had been members of these societies. The B.Y.P.U. has carried on with more or less regularity ever since. Sometimes they have had a Junior and Intermediate society, and sometimes for a period it was discontinued. At present we have a live Senior and Intermediate B.Y.P.U., and a live associational organization with a quarterly fifth Sunday rally that has an attendance of around 200.

In 1879, Mrs. M. L. Scull organized the first Mission Band for the children; it was disbanded and in 1892 a Mission Band is found to be in operation and in good condition. In 1896 they were reorganized as a Junior B.Y.P.U., with sixty-four members. From 1892 to 1910, 342 children belonged to these organizations. Since that time most of the work outside the Sunday school has been Junior B.Y.P.U.

Before the pews were in the church building in 1871, the Ladies' Sewing Society gave a supper to raise money for the church. In 1872 the Baptist Fund Society, with thirty-five members. Mrs. Gates was president, Mrs. Austin, vice president, Mrs. Hodge, secretary, and Mrs. Aten, treasurer. January 1, 1873, they bought a table for \$13.00, which is the marble top table still in the church. January 31, 1884, the Ladies' Aid Society was organized, with the motto "Let the Women Do It," and from 1884 to 1910 they raised \$2,405.12, according to Mrs. Guinn's report in 1910. Since then they have increased the amount to over \$3,000.00. During these years the Aid Society has helped buy the lots, build the church and parsonage, furnish and repair both many times, pay debts, besides sending clothing and quilts to missionary pastors, and in 1895 they sent ten barrels of clothing and quilts to drouth areas of Nebraska; they sent food and supplies to Sunset Home, furnished a room at the Kansas City Seminary, and many other activities.

The Hiawatha church has always been a missionary church. April 16, 1872, they began making quarterly offerings for missions, and regular mission offerings were continued through all the years. We cooperated with our general mission organizations in the different plans used. January 4, 1913, a Benevolence Treasurer was elected for the first time, the Mission funds up to this time being handled by the regular treasurer or a committee. Since the N. B. C. Budget plan, the church has cooperated in the unified budget. While a complete record is not available, we find from association and other records that the church has contributed to missions from 1877 to July, 1935, \$29,967.53. During the great Five Year Campaign in 1920, ninety-one pledges, amounting to \$15,183.00 were signed, of which \$11,693.34 were paid, making with the offerings of 1919, which were included, a total of \$12,214.94 paid by the church on the Million Dollar Campaign.

On September 23, 1871, a resolution was received from the Concordia Baptist church, two miles southwest of Claytonville, dissolving their organization to unite with us. June 1, 1889, the Byrn Pleasant Baptist church disbanded, and seventeen came to our church by letter, six having previously come to us. August 11, 1895, the Bethel church building was dedicated as a branch of this church, and on November 2, thirty-two members of our church took letters to organize the Bethel church, which ceased to be about 1930, and in all, thirty-seven members have united with us from Bethel. In 1901, eight members were granted letters to organize a church at Robinson, which disbanded in 1909, four members returning to our membership.

In 1934 it was discovered that the corporate name was "The Hiawatha Baptist Society," and by vote of the corporation of the church, the corporate name was changed to the First Baptist Church of Hiawatha. Resolution adopted November 1, 1934.

The front steps of the present building were made in 1881, by Wm. Robertson, who called himself, "The Old Stonecutter." He presented them to the church for steps to enter wagons and buggies in the street. Later they were turned around for use as front steps of the new building.

In connection with the history of the church in Hiawatha, it is interesting to know that Kansas passed a law in 1855 against selling liquor to Indians and that most of the Brown County licenses were for selling liquor near the Indian reservations; the first criminal case tried in Brown County was in 1860. One John S. Doyle was tried for selling liquor without a license. In the spring of 1875, Mayor H. J. Aten, a Baptist, with the city council, refused to issue any more liquor licenses in Hiawatha. Two young men opened a Beer Club and though arrested and convicted, defied the city until a group of about twenty citizens closed the place.

Mrs. Nancy Spooner was a charter member of the church, and her descendants have been members of the church continually ever since. Her daughter married the son of Rev. George Mitchell and four generations have been members of the church, three at the present time. Deacon James G. Hanna, 1876, and Mrs. Kurtz, Mrs. F. Harris, and Alice Harris, making four generations of church members. Wm. Robertson, Sr., 1871, Wm. Robertson, his daughters, Mrs. N. Beckwith, and Mrs. Guy Martin and their children—four generations; three generations are now members. Mrs. Sarah Morgan, 1874, her daughter, Hannah Walters, son, John Walters, daughter, Sara Walters Schrader and their children—four generations. Mrs. Catherine Jones, 1860, son Chet Jones, his son, Chas. Jones, his son, Glen Jones, his son, Harold, and daughter, Geraldine—five generations.

We have in our membership (1939) twelve persons who first united with the church fifty or more years ago. Not all have been continuously members, three have been away and returned—Mrs. Abbie S. Mitchell, Dec. 26, 1875; Miss Margaret Evans, March 11, 1877; Miss Harriet Baldry, March 8, 1885. The following have continued members: J. G. Hanna, January, 1876; Mrs. Adelia Humphreys, February 9, 1879; Edward Beckwith, July 3, 1880; Mrs. Jennie McGilvray, February 4, 1882; Mrs. Ada Kurtz, February 19, 1882; Mrs. Nanie Beckwith, Sept. 30, 1885; Mrs. J. H. Donley, January 31, 1885; Levi Kurtz, March 8, 1885; and Mrs. Addie Guinn, September 5, 1885.

During the seventy-five years of our church's history, we have had seven other persons who were members fifty years or more, as follows: Lewis Chase, sixty-five years; Godfrey Kinzie, fifty-nine years; Anna E. Chase, fifty-eight years; Steve Baldry., fifty-four years; Mary L. Scull, fifty-three years; Nancy J. Spooner, fifty-one years; and Harriet Hanna, fifty years.

CHAPTER NINE

ORGANIZATION OF CHURCHES AFTER 1868

The historical sketches of the preceding ten churches have been given for various reasons; the first is that they were pioneer organizations that were represented in the founding of The Kansas Baptist Convention, and have maintained their organizations down to the present time. Sometimes the difficulties seemed insurmountable, but faith, fidelity, persistence, and prayer brought victory.

There were other pioneer churches that continued in the service and have had a commendable history, but I have not had reports from these so I can only give the names of those whose dates of organization preceded the Convention—Aubrey, Stilwell, Bulingame, Garnett, and Mount Orum.

There were many other pioneer churches that lived for a time and served their day, and then disbanded; through the years there have been hundreds of these. The limit of space forbids an attempt to record the history of all; the trials and triumphs of these that have been presented are similar to all Baptist churches in the beginning.

There are four churches that stand out as typical in service, devotion, and leadership through the years. We will give a sketch of these, because of their constructive leadership and constant cooperation that has meant much for our Baptist forces in Kansas, and has made them strong churches. We accord them this place of honor, not to the disparagement of others, but to encourage others to follow in their train.

SKETCH OF THE FIRST BAPTIST CHURCH, KANSAS CITY, KANSAS

Baptists seem to have been backward in establishing permanent work in the city that has since become the metropolis of the state. However, it is known that Rev. Johnston Lykins held

occasional preaching services in the "town" in the Bottoms as early as 1845. Eli Teed, a trustee in the Baptist church, was the first mayor of Kansas City, Kansas, and Rev. Johnston Lykins was the second mayor. He was identified with all the interests of the town for many years.

On January 30, 1872, Baptists held a meeting in Holmes Chapel (owned by the M. E. Church South) in West Kansas City, Mo., (known as the west Bottoms). It was voted on that date to organize a Baptist church which was duly accomplished; there were eleven charter members. The name, "West Kansas City Baptist Church" was chosen.

February 9, Rev. C. H. N. Moore was elected the first pastor, at \$400.00 per year, and Joseph L. King was elected the first regular clerk.

In April 1872, a recognition service was held, in which six churches were represented. As the church was organized as a mission of the First Baptist church of Kansas City, Mo., the mission was aided from time to time by it.

Rev. Moore resigned in July, 1874, following which the lack of records seems to indicate that the church just drifted along. November 29, 1876, the church passed the following resolutions regarded removal: "Resolved that the organization known as The First Baptist Church of West Kansas City, Mo., shall be moved to Kansas City, Kansas, and shall be known as The First Baptist Church of Kansas City, Kansas, the place of meeting for the present being the school house."

The first meeting after the removal to the Kansas side was December 24, 1876. Rev. C. H. N. Moore was recalled as pastor and served till January, 1879. January 26, 1877, the church voted to take steps to build. In April two lots were purchased on the corner of Wood and Sixth St. (now Central Ave). A Cooper shop was bought for \$60.00 and moved on to the rear of the lots and was used for meetings. During this second pastorate of Rev. Moore, sixty-eight members were received into the church. Rev. W. R. Manley served as pastor from July 7, 1878 to May 16, 1879. During that time he was ordained by the church. In the

fall of 1879 Rev. Manley sailed for India, being the first foreign missionary appointed from Kansas. Rev. J. W. Vincent was next pastor, serving from May, 1879 to August, 1880. He too was ordained by the church.

In 1879 the church received \$200.00 aid from the Home Mission Society. In October, 1880, Rev. Geo. W. Ford was called as pastor to receive \$400 from the church and \$200 from the State Convention; later the amount from the church was cut to \$300. During Rev. Ford's pastorate, a meeting house 34x50 was built at a cost of \$2000. Mr. Ford did most of the carpenter work. In October, 1881, Rev. Ford was called as pastor at a salary of \$600. The Home Mission Society was to pay \$300 and the church \$300. On January 18, 1882, Rev. Ford passed away, leaving the church to mourn keenly his death. Rev. Ford was an uncle of a later pastor, Rev. L. S. Bowerman. After the death of Rev. Ford, the church was without a regular pastor for three months, the pulpit being supplied by Rev. W. H. Irwin during that time.

On November 1, 1882, Rev. F. L. Streeter entered the pastorate; again the Home Mission Society was asked for \$500.00 per year. Rev. Streeter led the church into cooperation with the Baptist forces in a larger way. The church permitted the Lutherans to use the meeting house Sunday afternoons, and the W.C.T.U. was allowed the use of the building for various meetings. This afforded the church a small income.

The Home Mission Society withdrew its help in November, 1882, urging the church to join forces in the new field at Riverview, whither many members had already moved on account of the overflow of back water from the Missouri River in 1881. In November, 1886 the church consented to cooperate with the members in Riverview in reorganizing the church west of the Kaw. Rev. Streeter resigned at the close of the year. He had accomplished much in the leadership of the church, which was the beginning of his life's work in the churches of Kansas City. He went from the First Church to Argentine and later to Armourdale, which church he served as pastor more than thirty-five years.

The First Church again was without regular pastoral leadership for some time, depending on a succession of supplies.

Rev. R. R. Williams was called as pastor early in 1888, and continued as pastor till March, 1890. He had served as president of the Seminary in the Telegu field in India for one term. They were unable to return to India on account of Mrs. William's health. On leaving the First Church he became associated with Dr. C. H. DeWolfe, a member of the church in publishing *The Baptist Chronicle*.

In 1891 Dr. Williams and his family returned to India where he again became president of the Telegu Baptist Seminary. In 1896 he was injured in a fall and gave up the work. He made his home in Ottawa till his death in 1916 at the age of seventy-seven years. During the latter part of Dr. Williams' pastorate, the church decided to hold the morning meeting in Riverview, and the evening meeting at the Wood Street meeting house. Meetings were held for a time in the Y. M. C. A. in the Simpson Block.

In 1889 a committee was appointed to secure a site for building. Two and one half lots on the corner of 8th Street and Ridge were obtained. The church then decided to sell the Wood Street property. Rev. R. F. Evans was called as pastor to succeed Dr. Williams. He had previously served as the first pastor of the Wyandotte Baptist Church. The Wood Street property was sold for \$3000. All indebtedness was cleared off and a new building was erected at a cost of \$2954.80 which was dedicated Sunday, August 9, 1891.

Six Baptist churches of the city were present and shared in the services of this happy occasion. Rev. Evans closed his pastorate January 4, 1893. After some months of depending on supplies, Rev. R. L. Davidson became pastor November, 1893 and served till November, 1897. Under his leadership the church was greatly blessed, the attendance filled the church, and 284 were added to the membership.

Rev. B. W. Wiseman, formerly pastor of the Third Church Kansas City, Kansas, became pastor in February, 1898 and continued till April, 1900. Forty-two members were added to the

church in that time. Rev. F. C. Bingham became pastor in May, 1900. In September of that year, the church had the help of Rev. Johnson, of the Chapel Car *Immanuel* for one week. In January of that year the pastor was assisted in a meeting by Rev. Jas. F. Wells.

In May and June, 1903, the church opened its doors and in other ways extended help to the flood sufferers who were driven from their homes, or lost their homes in the worst flood known in the history of the town.

February 1, 1904, Rev. R. J. Church became pastor. Extensive repairs on the church were made. A small pipe organ was installed. The Grandview Mission had been aided by the church for some time past. This mission under the encouragement and help became the Grandview Baptist Church, which now occupies a fine new building at 24th and Grandview. In 1907 the matter of erecting a new building was discussed. It was decided to rebuild on the same site, but the decision was not unanimous. The stone of an old church being dismantled in Missouri was purchased and removed to the church lots, but dissatisfactions and dissension arose, and the pastor finally resigned in November, 1908. The church again continued for almost a year without a pastor, but were assisted and advised by denominational leaders at this time. In October, 1909, Dr. S. A. Northrup, former pastor of Kansas City, Mo., accepted the call of the church. A plan for a central church was promoted and in January, 1910, a committee of the church selected and purchased eight lots on the corner of Tauromee and 10th streets. In October a temporary tabernacle was built and December 4, the first services of the church were held on the site. The old church and the stone that had been purchased was sold for about \$1500. This, with \$3500 trust fund from the sale of the Third Church, which had disbanded, and with other amounts raised in pledges, encouraged the building committee to begin the foundation of the church. The plans for the new building were estimated at \$60,000.00. However, the unusual difficulty of getting a good solid foundation and trouble with the contractor resulted in the depletion of the funds, and the work was not completed. Things drifted on till November,

1912, when Dr. H. W. Haviland, chairman of the board of trustees, urged the completion of the foundation. It was voted to proceed and get the work done as soon as possible. The basement was roofed, and services were held in it December 23, 1912. There was at this time a total indebtedness of \$5255.16. This, with the fact that we were paying our pastor \$800 more than we ever had paid, made a serious handicap to progress. In September 1912, the pastor requested that his salary be reduced to \$1800.00 per year. The ladies pledged and paid more than \$4000. In July, 1914, the church voted to complete the foundation for the main auditorium. The cornerstone was laid September 27, 1914, with an interesting service arranged by the pastor, Dr. Northrup.

On February 7, 1915, the first service was held in the room completed for Sunday school work. The total cost up to this time was \$18,000 with a debt of \$6300.00. On account of failing health, Dr. Northrup resigned in February, 1917. During his ministry of eight years, the longest pastorate of the church, there were received 549 members. The total membership of the church stood at that time at 460. Dr. Northrup became pastor of the Baptist church, Fenton, Michigan, on leaving Kansas City. He passed away March 23, 1918.

Dr. L. S. Bowerman was settled as pastor June 1, 1917. There was a debt of \$5000 with an additional tax assessment of \$1000. This was all soon paid off. The church property was improved and benevolences were greatly increased. The present building of the church was dedicated March 30, 1924. Dr. Bowerman preached the sermon on the subject, "The Church, Her Life and Work."

Dr. Bowerman resigned March 30, 1924, to take effect June 1. The church prospered greatly under his ministry in spiritual as well as a material way. Rev. J. Raymond Stuckey followed Dr. Bowerman as pastor August 24, 1924. There were 229 members received during his pastorate; about fifty came from the Edgerton Place church which disbanded the year he came to Kansas City. The total membership increased to 675 on September 1, 1927, when he resigned.

After an interim of four months, Rev. W. O. Shank of Atchi-

son was called to the pastorate January 1, 1928. Rev. E. Fromm of Independence, Kansas, accepted the pastorate in 1937. The church is active and hopeful. The church reports a membership of 1093, with a total budget of \$9700.00.

This church has had fifteen pastors, and it has ordained and sent out two young men, and licensed another of its members.

It has been careful and conservative in the calling of pastors, and has therefore been blessed with safe and sane leadership. It has ever been a missionary church, at first extending aid as a church to missions in the community, and when the city mission society was organized, it furnished wise counsel, and shared liberally in the support and extension of Baptist work in the city. Its progress proves its evangelistic spirit.

Its organizations and support prove its warm-heartedness and sympathy for world wide missions. It has gladly given some of its best workers to mission fields at home and abroad.

SHORT STORY OF THE OTTAWA BAPTIST CHURCH

Perhaps I shall be pardoned if I depart from the usual make-up of historical sketches and give only a brief story of the people's program and product of The First Baptist Church in Ottawa, Kansas.

It seems that in pioneer days when a few Baptists met together, their first thought was to organize a Baptist church. So it happened back in 1864 when folks were pouring into the prospective metropolis of Franklin County; on an early May day, it was discovered that there were a few Baptists. These, after talking matters over, said, "What a fine place to have a Baptist church; here is the Swan Stream, as well suited for a baptistry as the River Jordan." But, "Where shall we meet? Oh, yonder is a hall built for a capital, but better suited to religion than to politics; let's meet there."

"That will do. I know Mr. Lathrop, he comes from our town in Ohio and I know he will permit us to use it." "Yes, but it is already occupied for Sunday services." "Then let's meet Monday evening."

So there was issued a call to Baptists to meet Monday evening May 2, 1864, to consider the matter of organizing a Baptist church. Accordingly there were sixteen Baptists who were interested and came and organized themselves into a church which they named the Second Baptist Church of Ottawa because the missionaries had led the Indians into organizing a church which had taken the name, "First Baptist Church of Ottawa."

The first thing they considered was the choice of a pastor. They were wise in their choice. They invited Rev. I. S. Kalloch to become their pastor and he consented. That leads me to consider briefly some others who served the church in that capacity, several of whom made for themselves a large place in the world, and not one but what succeeded in a signal way along some line of pastoral work.

The names of their pastors form a galaxy of stars that have glorified and lightened the religious firmament. I cannot name all, but I record the names of many well known, as follows: Rev. I. S. Kalloch, the Beecher of the West; Rev. Isaac Sawyer, of whom it was said he never preached a poor sermon. He led in building the first meeting house. His shibboleth was, "While building houses for ourselves, cannot we build a habitation for the Most High?" The Baptist Chapel was ready February 24, 1867. Rev. C. C. Hutchinson served the church in various ways, part time as a pastoral supply, but he was more of a city builder than pastor. Rev. Stimson came "From Stage Coach to Pulpit." "A man of great ability, popular with the masses." Dr. M. S. Riddell, "A man of culture and ability"; Rev. A. B. White, "A pleasant and peaceful man," during whose pastorate the church building was enlarged. Rev. A. C. Peck was called as a student from Rochester, and was ordained by the church. "He was a man of fine culture and very pleasing in the pulpit." Dr. I. N. Clark became pastor in 1874, but on account of Mrs. Clark's death, he served only a little more than a year. "He was popular in the church and community." Later he returned to Kansas as Foreign Missionary Secretary and served thirty years. Rev. Anderson served the church a year. "His sermons were of a high order." He put the mall on the upper shelf. Rev. C. S. Sheffield followed as a

supply for a time. Rev. J. P. Stephenson was called in July and served till 1884. There were large ingatherings during these years. Some of the finest of future workers were won. In September, 1884, Rev. O. W. Van Osdel became pastor. In 1885 a building program was projected and partially carried out. Rev. W. R. Wood served two years as pastor then entered the Seminary in Chicago. Rev. C. J. Pope became pastor in September, 1883, and under his pastorate of four years, the auditorium was completed. Three hundred forty-six members were received during his pastorate, leaving a total of 700 members. Rev. W. R. Wood became pastor a second time January, 1898. In the year 1902 there was held a union meeting of eighty-eight days which greatly stirred the town. There were 1000 confessions or renewals, and over 100 joined the Baptist church. Rev. Wood was called to his reward February 14, 1904. Early in September, 1894, Rev. S. E. Price was called to the pastorate. He served till June, 1906 when he was called to the presidency of Ottawa University. The church again had to seek a pastor; it finally turned to one of its own boys whom it had licensed. Rev. W. A. Elliott was called and accepted the pastorate January 1, 1907. For more than thirty-one years he has continued to serve as pastor, setting an all-time record for pastoral work among Baptists in Kansas. He has not only been an efficient pastor, but has served the denomination in a large way in many important offices and in its councils.

The devoted pastors of this church have shown a fine spirit of cooperation with the University, which has attracted many capable men as professors, who have heartily supported the work of the church.

The church has always been an outstanding missionary church. The ladies were first to organize in the state for mission work. It has an honor roll of missionaries in the foreign field, namely, Rev. and Mrs. W. R. Manley, Elizabeth Morse, Miss Hattie M. Brown, Dr. Margaret Grant, Miss Augusta Geisenhener, Mrs. Florence Gibbens, Rev. and Mrs. Wm. Dring, Dr. and Mrs. Frank J. White, Dr. and Mrs. Ola Hanson, Rev. and Mrs. Joseph Paul, Ruth Paul, Carl Wright, Miss Alice Thayer, and Miss Hattie Price. At least four of the above families have the second genera-

tion now represented on the foreign fields.

The church has been sympathetic with its ministerial student members, licensing several and ordaining quite a number. The Sunday school has always had outstanding Christian officers and trained teachers. The young people have been given sympathetic assistance. As early as 1866 weekly meetings were held for them from house to house, and in 1880 a young people's organization was formed that has functioned down to the present time. It was the first in the state, even preceding the World's Christian Endeavor.

Ottawa University has attracted many lovers of education to the town for education of their children. The First Church has been alert in securing the services of these business men in the support of the church program. These, along with the school men of Ottawa, have enabled the church to furnish a larger quota of denominational leaders than any other church in the state.

The church heads the list also in offering entertainment for the annual meeting of The State Convention, and the meetings of the Association in which it is located. The church has entertained the State Convention nine times. It has also been one of the centers where progressive denominational programs have been projected.

This church has been a notable example from its beginning on the Southwestern trail, in building bigger and better Baptist churches. May many more follow in the trail it has blazed. It is now the third largest Baptist church in the state in membership, reporting for 1937, 1189 members. It stands second in the state in the budget for the year, 1937, the amount for benevolence \$3101.37 and for total expenditures, \$10,822.58.

For the above sketch I have used L. H. Holt's *History of Ottawa Church*, *Minutes of Miami Association*, and the *Kansas Baptist Annual*.

HISTORY OF FIRST BAPTIST CHURCH, EMPORIA, KANSAS

(Summary of a history written by Miss Adelaide Jane Morse)

Rev. R. C. Branch, a missionary of The American Baptist Home Mission Society, began regular preaching services in

Emporia in 1858; a church with nine members was organized in 1859, and three lots were deeded to the trustees by the townsite company. A move was made to erect a church building. The first grant made by The Home Mission Society to any church in Kansas was made to the church in Emporia.

However, the confusion and desolation of war scattered the members and all meetings and work of the church were suspended till February 8, 1868, when a reorganization was effected with fifteen members. A Sunday school was organized in March, 1868. The services of the church were held at the homes of members and later in the building of the Congregational church.

Rev. A. M. Hunt was the first pastor; he was followed by Rev. M. A. Wixson; he was succeeded by Rev. A. M. Averill, April 3, 1870. He led in the erection of a building, which was dedicated February 26, 1871. Shortly after this, Rev. Averill resigned and there seem to have been only supplies in the pulpit for three or four years. Then Rev. Averill was called as pastor of the church again, but three months later he resigned again. The membership at that time numbered only forty. Then for two years the church rented its building to the school board; during that time Rev. George Wolfe supplied the pulpit. Rev. Granville Gates became pastor in April, 1878. In June, 1880, he resigned to become General Missionary of The Kansas Baptist Convention. Two or three short pastorates followed, with intervals intervening without regular preaching services. Rev. L. H. Holt succeeded Rev. A. L. Vail October 1, 1890. The church membership had just passed the 100 mark. Four fruitful years followed, the membership grew rapidly and a new building was erected at a cost of over \$5000, and was dedicated May 28, 1893, free of debt. The pastor, Rev. Holt, began the publication of a church paper which was called the *Baptist Visitor*. It continued to be published for some time after Rev. Holt resigned in October, 1894, to accept the pastorate of the Baptist church at Guthrie, Oklahoma. Rev. George Rogers followed as pastor, but he was called to his eternal reward in two months. May 10, 1895, began a pastorate of five very fruitful years. The church maintained its interest and deep spiritual life in repeated evangelistic meetings led by the

pastor, and assisted by Rev. P. P. Bilhorn, Rev. S. J. Minor, and other consecrated evangelists. The church during this pastorate lost by death one of its outstanding members and leaders, Deacon W. C. Simpson, who not only served the church, but served the Baptist cause in a larger way as president of The State Convention and moderator of the local association. A memorial service was held for him in the church, participated in by two judges, and several other representatives of Lyon County Bar Association.

During this time the church paid off a \$1500 debt and did extensive remodeling, re-decorating, and re-seating of the church. At this time also began the expression of missionary activity that has always marked a great, loyal, and faithful church, which has been consistently carried out by this church through the years. The church became responsible for the establishment of a mission at Traylor, a few miles east of Emporia, and also a mission at Burlington. This work was aided by the Young People's organization which was one of the pioneers in this work.

Rev. J. V. Latimer became pastor and was ordained in the church July 22, 1902. He developed a deeper missionary interest in the church, and he resigned to take up foreign mission work in Huchow, China in the autumn of 1904. He and his wife became the first members to take up Foreign Mission work, but they have been followed by others in later years. Miss Martha Covert also went to China and Miss Eva Gruen became a missionary to India's millions.

For three years Rev. C. C. Brown served as pastor of the church, 1905-1908. He was followed by Frank Durham in 1909. Following this and other pastorates, there were capable interim pastors in the church. Professor Raymond Schwegler of Ottawa, Edith Hill Booker, a woman evangelist of note, and Rev. J. A. Kjellin were among these.

The membership of the church passed the 350 mark in this period, and missionary zeal burned brightly as manifest in the organization of a mission at Roseau, and in the pioneer organization of a Baptist Brotherhood. The ladies organized a "What I Can" society, a systematic budget of finances was begun, and a

fund for the erection of a parsonage.

Rev. J. A. Brown served as pastor 1913-1915. During his years of service, a pipe organ was purchased and installed. A city-wide men's gospel team was organized and the Baptist church had seven men on the team.

Rev. J. P. Thoms served the church from December, 1915, to December 1917. Some Sunday school rooms and a basement were added to the church at a cost of \$1800. Following the resignation of Rev. Thoms, Rev. E. S. Stucker supplied the pulpit for a year. Then Rev. B. F. Tilley became pastor January 1, 1919. During his pastorate, a parsonage was purchased at 1188 Neosho Street; this was later exchanged for property at 805 Constitution Street. This was used as a parsonage till the present pastor's home was built. Rev. Tilley resigned October 30, 1921.

Rev. O. M. Showalter became pastor May 1, 1922, and served till the summer of 1938. His became the longest pastorate of the church and the most important. He led in the concentration of Baptist forces and the centralization of church property in one location on the corner of Constitution and Eighth Streets. A fine church building was erected; it was dedicated April 7, 1929. A modern parsonage was erected, adjoining the church has been the pastor's home during this long pastorate of sixteen eventful years. During these years, the church has been bereaved of many of its oldest and most faithful members. The church has furnished many leaders in the larger fields of Baptist activities. However, it has continued to raise up, train, and call into service those who have become worthy successors of those who laid down their burdens and entered into their rest. The church has added to its strength by effective organization and the perpetual enlistment, training, and care of students of the State Teachers' College. It has had the sympathy of the state organization, but only small financial aid in developing this important work.

As we look over the roll of past and present worthy members of this church, its appearance is like unto that "cloud of faithful witnesses" whose names are recorded in the Scriptures. The present membership of the church has passed the 500 mark. All

are inspired by glorious gospel and all justly rejoice in the record of a work well done. We commend this church for its work and faithfulness in holding this important out-post on the Southwest Trail.

THE HISTORY OF WICHITA BAPTIST CHURCH

Wichita has ever been the capital of the Border Land, the place on the frontier where people are wont to meet who are mere figures of speech, whose principal events of history are recorded in fiction. I presume it will continue to be such a capital until all frontiers cease to be. The site of this city of dreams was first discovered by white men, one coming from the east in search of the fabled fountain of youth, the other coming from the west seeking the seven cities of Cibola with their fabulous stores of wealth. De Soto was a daring adventurer who followed the fading sunset until his cavalcade encamped on the banks of the river of sand which had already drank up the waters of the fountain of their dreams. Coronado the same year, 1542, led by an unfaithful guide, came to the end of the trail where only a few weeks before the followers of his countryman had been turned back by the chief of the Wichitas and his warriors. Coronado after a short stay named the encampment Wichita, and then detoured to the north in search of the land of his dreams.

Three hundred years later in 1842 a Baptist missionary to the Indians visited this site of the capital of the land of dreams with the talking leaf which he had hoped to give to the Indians of this broad and happy hunting ground. However, drought, famine, and war compelled him to return to his adopted state where he had been born again in 1838. He firmly resolved to return to the land of his dreams when peace reigned again. Accordingly he returned to Kansas in 1868 and preached at Ft. Scott for a time. Then the call of his dream land came to his ears again and he obeyed the call and returned to Wichita in 1870. This time he found the people of his own race had taken possession of the place and he remained to preach the gospel to them. The pioneers responded to his message and in May, 1872, this pioneer preacher of the dreamland Wichita, Rev. J. C. Post, led in the organization of a Baptist church and became its first pastor. He continued

with the church for two years; in that time the church doubled in membership. In 1873 a charter was obtained and a brick building was erected at the corner of First and Market Streets.

Then others entered into his labors; Rev. J. S. Saxby supplied the pulpit for a time. He had preached in Wichita even before the return of Rev. Post.

Rev. W. F. Harper became pastor in 1882 and continued six years. He baptized more than 300 members and led in the enlargement of the building. Several missions were established and supported by the church. No less than six of these developed into Baptist churches. Missionary zeal filled the hearts of the folk, many became active workers, and several were sent out as ministers. It is a noted verification of the truth that the light that shines farthest away, shines brightest at home.

The church has been the leading missionary church in the state; not only has it maintained mission centers at home, but has of more recent years supported its own missionary families at home and abroad. It has led in benevolent contributions, and maintains first place among the Baptist churches in the state. This is in a large measure due to its care and wisdom in selection of pastors and other leaders, and the unity of spirit expressed in its missionary zeal.

However, the church has not always had smooth sailing. There have been times when wickedness swept in like a flood. The wickedness of the town became a menace and gave the town a bad name from the company it kept in striving to become the "Cow-boy Capital" on the Longhorn Trail. Again in the "boom days" when the paper town became inflated like a balloon, the Baptist church lost its building when the "boom" broke and Baptist educational interests were blighted by the disappearance of a dream university in a sun-flower patch in the southwest part of the "Boom City." Baptists are regarded by many as being "all wet," but it has not been from hard drinking of hard liquor. Baptists have dammed the saloon flood from the frontier days down to the present time. So when Carrie Nation with her little hatchet destroyed the foundation of the saloon capital, she was loyally supported by most members of the Baptist church.

Among the list of pastors of the First Baptist Church of Wichita, not one will be found unworthy. Some have attained eminence as forward-looking statesmen among community builders, and all have been loyal and faithful to Christ and his church. Some have served other churches longer than they served this church, but as is always the case, a long and faithful service accomplishes the greatest good. We give a list of the pastors; among these named will be found many who have served in other churches in this state, and some who have won a worthy place in other states whose names are nationally known for their contribution to Christianity.

Rev. J. C. Post, Rev. W. F. File, Rev. I. F. Davis, Rev. A. L. Vail, Rev. W. J. SanDeFur, Rev. W. F. Harper, Rev. I. W. Read, Rev. E. M. Jones, Rev. G. W. Baker, Rev. L. A. Hall, Rev. G. Barth, Rev. C. H. Wareham, Rev. W. E. Gibson, Rev. G. W. Cassidy, Rev. Guy L. Brown, Rev. J. B. Smith, Rev. W. H. Rogers, Rev. W. C. McClung, and Rev. L. M. Hale, the present pastor, 1938. The pastorates were on an average of about three and one-half years each. The longest pastorate was twelve years, which service was rendered by Rev. Cassidy, who led in the erection of the present beautiful stone church building, and 1000 members were added to the church. The church has continued to grow in numbers, in spirituality, and in influence in the city and state. The church has ordained and sent out ten ministers. A number of noble laymen have attained national prominence in Christian business men and statesmen.

Rev. Post, who led in the organization of the church, pioneered in other fields, also in Kansas and Nebraska. He led in founding the church at Hutchinson and also at Larned. He was a member of Wichita Baptist church when he died in the depot at Andale, November 12, 1897, on his return from a meeting which he held at Plattsmouth, Nebr., at the age of eighty-three having preached sixty years. Thousands were led by his ministry to accept Christ. His passion for souls, his spirit and sympathy in the ministry, is a precious heritage of this church and this state, and has helped to make Wichita the Christian center of Kansas. It now is "Air Capital" and "Oil Capital" of the State.

CHAPTER TEN

THE BEGINNING AND BUSINESS OF THE KANSAS BAPTIST CONVENTION

Atchison, June 6th, 1860.

"Pursuant to a call of the five different Associations for a General Convention of the Baptists of Kansas, delegates from most of the churches throughout the territory, assembled in the Baptist church of Atchison, at 10 o'clock, A.M., June 6th, 1860.

"After a season of prayer, a sermon introductory to the meeting was preached by Bro. J. M. Challiss, of New Jersey, from Matt. 21:28, 'Son, go work today in my vineyard'.

"The Convention was called to order by Bro. R. C. Brant, and upon his motion, Bro. L. A. Alderson was chosen temporary Chairman, and Bro. W. O. Thomas, Secretary. Prayer was then offered by Bro. W. J. Kermott.

"On motion, a committee of one from each Association was appointed on Credentials.

East Kansas	E. Alward
Kansas River	W. J. Kermott
Neosho Valley	J. C. Bunch
Nemaha	T. R. Newton
Mound	Jos. Carpenter

"A committee of one from each Association was appointed on Permanent Organization, consisting of borthers, R. C. Brant, I. S. Kalloch, Wm. Dooley, T. R. Newton, and J. Carpenter.

"Prayer by Bro. J. M. Lackey. Adjourned to 2:30 o'clock P. M.

2:30 o'clock P.M.

"The meeting was called to order by the Chairman, and prayer was offered by Bro. C. C. Hutchinson. The committee on Cre-

dentials reported the following brethren as delegates from the Churches opposite which their names are placed: Lawrence — W. O. Thomas, Leavenworth City—I. S. Kalloch and Deacon Benj. Luce, Topeka — C. C. Hutchinson, Atchison — L. A. Alderson, Dr. W. L. Challiss; Gardner—J. M. Lackey and O. Hukill; Wathena — E. Allward, H. Frick; Iowa Point — Jas. Powell, C. A. Bateman; Manhattan, St. George, and Wabaunsee—W. J. Kermott; Hebron—Wm. F. Ashby, S. D. McMurtry; Independence Creek—J. Brady, J. K. Alderson; Emporia—R. C. Brant, J. P. Lawton; Oskaloosa—H. S. Tibbits, Jas. Downing. Mount Peasant—T. H. Storts, J. H. Miller; Mount Zion—Wm. Dooley, J. C. Bunch; Central City—J. Roberts; Camp Creek — Jos. Martin, J. H. Wigglesworth; New Lancaster—Jos. Carpenter; Ottawa—J. T. Jones; Hibbard—Wm. Applegate; Round Prairie—Jesse Connell, G. Henderson; Troy—J. M. Trant; Nemaha Valley Association—T. R. Newton.

“Report adopted.

“Brother Kalloch from the Committee on Permanent Organization reported a Constitution and Rules of Order which were adopted unanimously. Constitution follows:

“Article I. The Convention shall be denominated The Kansas Baptist Convention.

“Article 11. The object of this convention shall be to concentrate our influence; to cultivate Christian acquaintance; to bring our ministers into closer sympathy; to communicate intelligence respecting the state of religion; to gather statistics of the denomination; and to promote the spirit of piety and brotherly love throughout all our churches.”

Articles III, IV, and V, refer to delegates, officers and duties of the treasurer.

“Article IV. The Convention shall appoint one or more persons from each Association to prepare a carefully written report of the state of religion within the limits of the Association, giving statistics, pastoral changes, and any information of present or prospective importance to the denomination.

"The Rules of Order presented were simple, direct statements by which the business of the Convention should be conducted.

"Election of Officers.

"An election was held for the officers provided for in the Constitution, with the following results: President—I. S. Kalloch of Leavenworth; Vice-President — L. A. Alderson, Atchison; Secretary—E. Allward of Wathena; Treasurer—Dea. B. Luce of Leavenworth.

"On motion of Bro. L. A. Alderson, the following brethren were invited to participate in the business of the Convention: J. M. Challiss of New Jersey; Nelson Alvord, of Kansas; Wm. Hobbs, do; John Haskins, do; R. M. Fish, do; also, Bro. J. M. Rice, Missionary of Am. S. S. Union; and Bro. R. Simmerwell of Ab. Bapt. Pub. Society."

Without following the exact order as presented in the minutes we note the various interests that received enthusiastic and hearty attention.

Church History

"Bro. L. A. Alderson presented the following resolution which was adopted:

"Resolved, That each Church in our territory be requested to procure a history of its origin and progress, and have the same recorded in a good and substantial church book.

List of Ministers

"On motion, a committee was appointed to prepare a list of the names of ministers of this territory with the address of each for publication in the minutes. Brethren E. Allward, R. C. Brant, and Wm. Dooley were appointed such committee.

"Later the committee prepared and there was published in the Minutes the names of Baptist Ministers in Kansas and their post office addresses as follows:

Alderson, L. A.
Alvord, Nelson
Allward, E.
Brant, E. C.

Atchison—Atchison Co.
Wathena—Doniphan Co.
Lawrence—Douglas Co.

Braly, J.	Atchison—Atchison Co.
Cable, H.	Elizabethtown—Allen Co.
Dooley, Wm.	Ottumwa—Coffey Co.
Fish, R. M.	Auburn—Shawnee Co.
Frink, P.	Sabetha—Nemaha Co.
Hutchinson, C. C.	Topeka—Shawnee Co.
Haskins, John	Atchison—Atchison Co.
Hobbs, Wm.	Mound City—Linn Co.
Hammond, C. F.	Leavenworth City—Leavenworth Co.
Harris, Israel	Ottawa—Franklin Co.
Jackson, John	Topeka—Shawnee Co.
Jones, J. T.	Ottawa Creek—Franklin Co.
Kalloch, I. S.	Leavenworth City—Leavenworth Co.
Kermott, W. J.	Manhattan, Riley Co.
Lackey, J. M.	Olathe—Johnson Co.
Lawton, J. P.	Emporia—Breckenridge Co. (Lyon)
Miller, J. H.	Mount Pleasant—Atchison Co.
Moore, J. E.	Auburn—Shawnee Co.
Newton, T. R.	Central City—Nemaha Co.
Pratt, J. G.	Quindaro—Wyandotte
Storts, T. H.	Atchison—Atchison Co.
Thomas, W. O.	Lawrence—Douglas Co.
Tibbetts, H. S.	Oskaloosa—Jefferson Co.
Wisner, M.	Manhattan—Riley Co.

Finance Committee

"On the second day of the meeting, a committee on finance was appointed, to-wit: C. A. Bateman, H. Frink, and O. Hukill. The following day the committee on Finance reported \$37.25 received in money and pledges.

State Paper

"Bro. W. J. Kermott presented the following resolution which was adopted:

"Resolved, That a committee of five be appointed to take into consideration the propriety of establishing a State Paper for our denomination.

"The Committee appointed were W. J. Kermott, L. A. Alderson, R. C. Brant, Benj. Luce, and Jesse Connell.

"The following day the Committee on State Paper reported as follows:

"Resolved, That we deem the publication of a State Paper of

great importance to our denomination as well as to the great religious interests of Kansas; and that we appoint Brethren I. S. Kalloch, R. C. Brant, and Benj. Luce a Committee of Inquiry with reference to the practicability of the enterprise; and if they see fit to commence the issue of such a paper, we pledge ourselves to aid in its circulation and support to the extent of our ability. The Committee also recommends that this paper be published at Leavenworth City.

W. J. Kermott, Chairman

"The report was adopted."

The State of Religion

"On motion it was agreed to set apart a portion of tomorrow afternoon commencing at 3:00 o'clock to hear reports from Brethren of the state of religion in the different sections of the territory, each speaker to be limited to ten minutes.

The minutes of the next day report: "The time having come for hearing accounts of the spiritual condition of the territory, very interesting statements were made by many brethren showing encouraging success to the past labors of God's servants, and great promise in the future of the speedy and permanent triumph of gospel truth throughout this territory.

"On motion of W. J. Kermott, it was—

"Resolved, That a Committee of three be appointed to present a report respecting the state of religion in the churches. Brethren C. C. Hutchinson, L. A. Alderson, and J. H. Miller were appointed said Committee.

"Before the Convention adjourned, the committee on the State of Religion in the Churches reported as follows: Your Committee upon the State of Religion in the Territory would submit the following report: Kansas has never been blessed with an extensive outpouring of the Holy Spirit. The difficulties of war, which for a long time raged in our midst to the exclusion of all other topics of thought, were immediately succeeded by a mania for speculation, and men became so intent upon corner lots and quarter sections, as nearly to forget that there is an Eternity and a God.

"Within the past year the aspect of affairs has changed. Peace has reigned within our borders, and men have found that 'All is not gold that glitters', and that wealth comes to a people not by speculation but by productive industry. Visions of sudden fortunes having vanished, men have set themselves to honest labor, and the social and religious interests of the country have received increased attention.

"The past winter marks an era in the religious history of Kansas. Previously, persons here and there had been wrought upon by the Grace of God, but it was more usual to see a professing Christian wandering from the narrow path than to hear men pray the prayer of the Publican. During the winter months, news came from all parts of the territory that sinners were seeking Christ. This had not been confined to any particular district or denomination. All of Christ's people have to a greater or less extent, been recipients of the blessing.

"Our own denomination has largely shared in this ingathering. Nearly every church reports conversions, in some instances numbering twenty or more, while the general spiritual condition of members has greatly improved.

"The statistics at hand are very meagre, but our aggregate membership has *more than doubled* during the past year, while the number of churches has increased to *forty or more*. We have great reason to thank God for this prosperity.

"Yet there is much land to be possessed. As will be seen from list of ministers, the churches already organized are but meagerly supplied with pastors, while there are hundreds of Baptists yet to be gathered into churches, and very large settlements, embracing in some instances whole counties, where there is little preaching of any kind, and where a Baptist sermon never was heard. From every quarter we hear the cry, 'Come over and help us.'

"At a session of the Convention, a committee on the State of Religion, provided for by the 6th Article of the Constitution, to report at the next meeting of the Convention, was appointed as follows: W. O. Thomas, Kansas River Assoc.; E. Allward,

East Kansas Assoc.; R. C. Brant, Neosho Valley Assoc.; P. Frink, Nemaha Valley Assoc.; Wm. Hobbs, Mound Assoc."

A Baptist School

"Great interest centered in the study of plans for establishing a Baptist University in the Territory. The committee of the Kansas River and East Kansas Assoc. appointed to name Trustees and secure a Charter for a State University, reported as follows: The committees appointed by the Kansas River and East Kansas Associations report jointly that they have obtained a Charter under the name and title of 'Roger Williams University,' whose corporate body consists of leading Baptists in Kansas, with power to locate in one year from date of Charter; that said Board will hold its first meeting today in Atchison, and will doubtless confer with the Convention in regard to location and other matters.

"At a later session Bro. L. A. Alderson presented the following resolution which was adopted:

"Resolved, That a committee of five be appointed to take into consideration the location of a University under the patronage of the Baptist denomination in Kansas, and report to the Convention.

"The following brethren were appointed said Committee: L. A. Alderson, J. M. Lackey, C. C. Hutchinson, T. H. Storts, T. R. Newton.

"The committee on the location of the University under the patronage of the Baptist denomination reported as follows:

"Your Committee would recommend that this Convention appoint a committee of three, who shall advertise for proposals from towns or individuals in the Territory relative to the location of a University, and who shall report the results of their information, together with any recommendations they may think proper, to the Board of the Roger Williams University before the next meeting of this Convention.

"During the days when the Convention was in session, the trustees of the Roger Williams University held their first meeting. The minutes of this meeting are printed and incorporated with the minutes of the Convention as follows:

"A majority of the persons named as Trustees in the Act to incorporate Roger Williams University, met at Atchison, K. T. Thursday, June 7, 1860. There were present as follows: Jesse Connell, R. C. Brant, Benj. Luce, E. Allward, L. A. Alderson, W. O. Thomas, C. C. Hutchinson, Wm. J. Kermott, Rev. R. C. Brant was elected President pro tem.; Rev. C. C. Hutchinson was elected Secretary pro tem.

"The Charter was read and accepted by unanimous vote. The following persons were then elected to fill vacancies: Rev. I. S. Kalloch, T. H. Storts, John T. Jones.

"Adjourned to call of President on the next day.

"Atchison, K. T., June 8, 1860.

"Trustees of Roger Williams University assembled to previous adjournment.

"Same persons being present, excepting Jesse Connell, as on previous day, with the addition of newly-elected Trustees. The following permanent officers were then chosen: Rev. R. C. Brant, President; Rev. Wm. J. Kermott., Vice-President; Rev. C. C. Hutchinson, Secretary; Jesse Connell, Esq., Treasurer.

"Voted, that the division into classes, as required by charter, be determined by lot. The classification was as follows: To serve as Trustees for the term of one year—Benj. Luce, John Drew, W. O. Thomas. For two years—S. B. Prentiss, L. A. Alderson, Wm. H. Russell. For three years—August Isabell, T. H. Storts, J. T. Jones. For four years—Jesse Connell, J. Stone, C. C. Hutchinson. For five years — J. S. Emery, J. B. Maynard, Wm. J. Kermott.

"Voted, That the Committee nominated by the Baptist Convention be a committee appointed by the Trustees to advertise for bids for location of the University.

"Adjourned to the call of the President and Secretary.

R. C. Brant, President

C. C. Hutchinson, Secretary."

The Convention through its committee passed resolutions of appreciation for the hospitality of Atchison and expressing thanksgiving for the great sessions that had been shared. A note is attached to the minutes of the Convention as follows.

"The meetings were well attended, and very harmonious. All were encouraged by the wonderful progress our sentiments are making, and the hopeful future which seems opening before us. The universal sentiment was that the Baptist Convention of Kansas could not have been more pleasantly or auspiciously inaugurated."

Rev. R. C. Brant writing from Lawrence, Kansas, June 13, 1860, gives the following interesting account of the organization of The Kansas Baptist Convention. His letter is kept in the archives of the American Baptist Home Mission Society.

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"To say that this day was looked forward to with doubt by some and distrust by others and with implicit confidence by very few, will give a tolerably fair view of the Baptist cause in Kansas as conducted hitherto. I need not enlarge upon the causes of this state of feeling, but simply say that strangers in person, addicted to different habits and customs and composed more than in any other denomination of the mixed elements which have caused political strife here, it was felt even by the most sanguine that to make the East and the West, the North and the South. meet in peace, see eye to eye, be of one heart and one mind, and enter with united zeal upon a common object which embraced all that the conscience of each held most sacred, was no small undertaking. The day has come and gone, and what are the results? Promptly at the time fixed the bell rang for service, and after a sermon the meeting was called to order. There were found to be present almost the full representation from the churches of the territory, some of the delegates having come more than a hundred miles on horseback in order to be present. An organization was effected without delay. Educational, Home Mission, and other important matters were discussed. One whole afternoon was given to ten minute speeches in which the brethren recounted their labors and the wants of their respective fields. Thus after two days and a half spent in session, a good part of which was interspersed with religious exercises, the first Baptist State Convention of Kansas adjourned to meet at Lawrence on the first Wednesday in June 1861.

"At least half of these brethren had never seen each other before and yet during the whole session not one bitter word was

spoken, naked differences of opinion were clothed in the mantle of Christian charity, and expressed with the deference of Christian courtesy, and thus arriving at common conclusions and a unit of plans, delighted with each other's acquaintance, encouraged by each other's counsel and prayers, they separated as brethren should part, with a warm grasp of the hand, a wish for each other's welfare, and an earnest determination to labor with more zeal than ever in building up the Redeemer's Kingdom on earth. Truly such a precedent in our history is valuable. May we always be thus disposed to meet without warning and to cultivate peace instead of bitterness.

"The statistics presented at the convention show a large gain during one year, and indicate for our denomination a sure and speedy advancement to the foremost of the evangelizing agencies of this territory. Some eighteen ministers names were handed in. None of whom however, with one or two exceptions, is giving his whole time to preaching the gospel, except the missionaries of the Home Mission Society, as there are no churches yet which are able to support pastors without aid. There are about forty organized churches, most of them feeble, but representing a membership of about five hundred communicants. The number of Baptists in the territory is not far from one thousand or twelve hundred."

1861—*The First Anniversary Meeting of The Kansas Baptist Convention* was convened in Lawrence, June 5, 1861.

Four interesting items were found recorded in the minutes of this meeting, namely: A committee was appointed to revise the Constitution. This committee recommended the changing of the name to "The Baptist Missionary Convention of the State of Kansas." There were reported five Baptist Associations in Kansas with about fifty churches with 1200 members. The following resolution presented by R. C. Brant was adopted:

"Resolved, That in the trial through which our beloved country is passing, we plainly recognize the hand of that Providence which guides nations as well as individuals toward the completion of its righteous purposes. That we acknowledge with humility our

transgressions and short comings as a people, which have made this visitation necessary. We humbly implore our Heavenly Father to restore once more peace within our borders. That we pledge our heartfelt sympathy with our prayers for the Chief Magistrate of our Nation and his advisors in the trying responsibilities which they have been called upon to assume, that they may have wisdom and strength to put down the rebellion and restore order and unity among the people of the United States, under the flag which is the representative not only of national glory by the farthest advance of the human race in their march toward civil and religious liberty."

The fourth item referred to in the minutes was a resolution that had reference to religious destitution and economic depression.

"From the first settlement of Kansas territory until the present time, for the most part, difficulties of varied and extraordinary character have hindered the rapid triumph of the gospel among us. The almost total failure of crops during the past year has greatly impoverished some of our churches. Some of our brethren who were missionaries of the A. B. H. M. Society have closed their labors and their fields are now destitute. The inability of our churches to build houses of worship, as other denominations have done by receiving funds from the East in more prosperous times have also proved a serious obstruction to our progress. There has been, notwithstanding all this, much to cheer our hearts. Our hope is strong that God will ere long refresh us more than in past times, and that our churches are destined to occupy a prominent position in the evangelization of this state."

The Second Anniversary meeting was convened June 4, 1862. at Neosho Rapids.

This year the name was changed to "The Kansas Baptist State Convention". This heartening resolution was passed:

"Resolved, That in view of the scarcity of gospel ministers, and the languishing condition of the cause of Christ in the state, we recommend that the first Thursday in October be observed by all our churches throughout the state as a day of humiliation and prayer to the end that God will send forth more laborers into

this field, and that He will graciously pour out His Spirit in rich abundance upon us."

The Third Anniversary Meeting of the Kansas Baptist Convention was held in Topeka, June 6-7, 1863. Churches reported forty-eight, with 1231 members.

Resolutions regarding systematic beneficence and one urging the organization and support of Sunday Schools were passed. A ministers' and Deacons' conference was organized to promote essays on religious subjects and exegesis of passages of scripture.

The Fourth Anniversary of The Kansas Baptist Convention was held in Ottawa, June 3-4, 1864. Twenty-six churches were represented. Five new churches organized during the year were reported, and eight meeting houses erected. Resolution was passed urging the establishment of a church edifice fund. New Hampshire declaration of faith was read and adopted by the Convention. A resolution was passed commending the publication of the *Western Star* as a Baptist paper, published in Ottawa. The committee on education reported a grant of 20,000 acres of land by the government for the new University which had been located at Ottawa, and the name changed to Ottawa University. A resolution was passed instructing the secretary of the Convention to use in the minutes "The Scriptural designation of Elder in referring to ministers instead of Rev. as the ministerial designation."

There were fifty-four churches reported in the state, additions by baptism eighty-five, by letter forty-six, by experience sixty, making a total of one hundred ninety-one. There were thirty ministers in the state but less than half of these devoted their whole time to the work of the ministry.

The Fifth Anniversary Meeting of The Kansas Baptist Convention was held at Paola, June 7, 1865.

A resolution was passed expressing the sorrow of the Convention for the death of President Lincoln. A resolution was again adopted commending the support of Sunday Schools and asking the churches to report the statistics of their schools to the Convention annually in the future.

The Convention this year passed a resolution expressing the position of Baptists in regard to the sale and use of intoxicating liquors. We give the resolution below, as it is perhaps the earliest public pronouncement on prohibition in Kansas for which Baptists have consistently labored from that time down to the present day. "Resolved, That we heartily endorse total abstinence from all that can intoxicate, as the duty of every man, and as an important harbinger of the glorious gospel of the Grace of God."

The Sixth Anniversary Meeting of The Kansas Baptist Convention was held in Leavenworth, June 6-7, 1866. Reporting fifty-four white Baptist Churches, with 1240 members, sixteen of these have buildings and one, a parsonage. Seven colored churches reported with four buildings with 257 members. This seems to be the first recognition of colored churches organized in the state. For some time they affiliated with The Kansas Baptist Convention, but later they organized their own Convention which will be noted later.

From the year 1854, the Home Mission Society appointed missionaries and provided their support while they worked in the territory and later in the state, but this year the Convention passed three resolutions recognizing the help of the Home Mission Society and close cooperation and reciprocal aid to the Society. "Resolved, That we invite the Home Mission Society to cooperate with an Executive Board appointed by this Convention, in order to ascertain the needs of the destitute fields in our state and make all possible provision to supply those needs." "Resolved, That The Baptist State Convention become auxilliary to the American Baptist Home Mission Society."

"Resolved, That we will pledge ourselves to raise \$1,000 for the Home Mission Society to assist in cooperation of carrying out the plan for helping needy fields."

The Seventh Anniversary Meeting of The Kansas Baptist Convention was held in Manhattan, June 5-6, 1867. Thirty churches were represented by delegates, one being the Indian Church of Ottawa. There were forty-eight white churches in the state with 1487 members. Leavenworth was the first church to

report more than 100 members, this year it reported 137. The seven Negro churches reported 257 members. Perhaps this is a duplicate of last year's report.

The report on Religious Destitution read in part as follows: "The committee on Destitution finds it very difficult to make a report embracing the entire destitution of our state. With the exception of a half dozen prominent points in the eastern part of the state, the whole state is in a deplorable condition of destitution." "Reports from the churches show that only seven have preaching every Sabbath. Two have preaching twice a month, and eleven, once a month." "Nearly all of our churches in the state are limited to one sermon a month as the gospel morsel apportioned to them, thus receiving only twelve sermons a year when fifty-two sermons a year would furnish only a half meal. Thus we find more than two-thirds of our churches nearly famishing for the bread of life."

"We find whole Associations with four to six churches each without a single pastor. There are seventeen counties in eastern Kansas containing from four to 12,000 inhabitants each without stated services of any Baptist preacher. The immense territory stretching westward like a mighty sea into which prairie schooner freighted with immortal souls have been sailing for two years, remains untouched. The Lord is ripening the harvest fields faster than we can reap them. Let the cry go up from every heart, 'Lord raise up from our midst many to preach the word of life'. Our only hope is now in our prayers. Let us prove within the year that the agonizing effectual prayers of the righteous will prevail."

This year Rev. C. A. Bateman was appointed State Secretary at a salary of \$1,000 a year and traveling expenses.

The committee on education asked for the appointment of a special committee to confer with the Trustees of Ottawa University with reference to securing the school to the Baptist denomination, and recommend back to this Convention next year such measures as they may deem proper. There were eight Sunday Schools that reported 937 members. This was the first Sunday School report to the Convention.

The Eighth Anniversary Meeting of The Kansas Baptist Convention was held at Atchison, June 3-4, 1868. Fifty-six churches reported 708 baptisms, and a total of 2436 members. Eighteen Sunday Schools reported 1930 enrolled.

This report of special interest was presented by the State Secretary for information and encouragement. "The Home Mission Society has appointed to our field the Rev. Robt. Atkinson as District Secretary with special duties of caring for our educational interests at Ottawa. We account this most opportune and hail it with delight."

The special committee appointed last year to report on the matter of securing Ottawa permanently to the Baptist denomination, reported and recommended that the executive board of the Convention ratify the action of the Home Mission Society, represented by Bro. Atkinson in securing the entire control of this enterprise, and putting it on a sound and successful basis, and that this grand enterprise, second to none in the greatness of its conception and the magnificence of its purposed endowment, is ours, and will always, we trust, be the pride of Baptists of this our state. Further reference to the sympathy and support of the Convention expressed toward Ottawa University will be noted in the historical sketch of that Institution given elsewhere. The Kansas Baptist Education Society was organized at this time and a constitution adopted and a resolution adopted pledging hearty cooperation and aid to the school by the Convention. Also a resolution thanking the Ottawa Indians for their interest in and support of the University was adopted.

The Ninth Anniversary of The Kansas Baptist Convention, held at Ottawa, June 2-4, 1869.

Thirty-two churches were represented by delegates. The total membership of the Baptist Churches in the state was reported to be 3086. The financial record showed considerable increase over former years. The total amount expended in the state by the Home Mission Society for missionaries, aid to pastors, and aid in erection of buildings reported for the past year reached a total of \$6,650. The amount reported as collected in the state

for various objects reached a total of \$31,392.00. At this meeting a Sunday School Convention was organized and it voted to hold its annual meeting in connection with the annual meeting of The Kansas Baptist Convention.

Ottawa University opened its doors and began to function as a regular college.

The Tenth Anniversary Meeting of The Kansas Baptist Convention was held in Lawrence, June 9-11, 1870. There was reported 122 white Baptist churches with 4444 members, these were united and cooperating in the work of ten associations. Twenty-two new churches were organized during the preceding year. Over \$70,000 was expended in the erection of buildings and in repairs. There were reported twenty-four Negro churches with 1643 members. These were working together in one Association which was organized during the year under review. The Sunday School Convention met in a great mass-meeting in Liberty Hall. Four excursion trains were run to Lawrence bringing enthusiastic Sunday School groups from Topeka, Ottawa, Leavenworth, and Wyandotte.

There were reported eighty-four white Baptist ministers and six young men preparing to preach. There were reported twenty-three Colored ministers and nine others who were licensed and studying for the ministry.

We have previously sketched the activities of our pioneer missionaries and have given historical sketches of the pioneer churches which have led in the laying of the foundation of Baptist work in Kansas Territory and in the organization of The Kansas Baptist Convention. Those were the days of trail blazing, saddle bag days, when foundations were laid that should not be shaken. Those pioneers endured untold hardships as good soldiers. They came forth into a strange land, on the pathless prairies. They knew not what awaited them. They exercised their faith in God by preaching the gospel and building churches, while building their humble homes. Their faith in the founding of a Convention to express unitedly their faith in God and to prove and teach the truths by which they lived. This Convention called together in

one Territory-wide organization the first to function in the vast prairie empire. They joined gladly the next year in aiding as good citizens the establishment of a state that won its way to the stars through difficulties. Strife and Civil War swept the plains with a fury worse than a prairie fire, but with stout hearts and busy hands the Baptist pioneers plodded on, loyally pledged to the union, praying, toiling, and suffering that the glorious flag might continue to wave over the land of the free and the homes of the brave.

CHAPTER ELEVEN

SECOND DECADE OF HISTORY OF THE KANSAS BAPTIST CONVENTION, 1870 TO 1880

We have given somewhat in detail a sketch of the First Decade of our Baptist Convention history. It differs little from the history of the later days. They showed us the way to recover after the death and desolation of war. Famine days then were a little darker as the packs of hungry wolves howled about their homes. They builded wisely and well, laying foundation of all Christian work on which we have been privileged to build. We shall now consider by decades with less detail during which we have builded as Kansas Baptists.

Fidelity to the pattern set before us in the Word, and their faith in following the light that ever leads onward and upward, should brighten our pathway and strengthen us for a loyal faithful service in our building on these foundations which they have laid in Christ Jesus.

The places of meeting as listed in the *Annual*: Lawrence, 1870; Leavenworth, 1871; Fort Scott, 1872; Topeka, 1873; Leavenworth, 1874; Ottawa, 1875; Lawrence, 1876; Topeka, 1877; Ottawa, 1878; Clay Center, 1879. Of the churches now listed in the *Annual*, seventy of them were organized in this period. This was a time of prosperity in the recovery from the disasters of the Civil War. It was a period of covered wagons and colonization. Many people who lost their homes in the depression following the war came to Kansas to begin anew on homesteads offered by the government and a flood of emigrants followed them from many foreign countries. Contrary to the opinions frequently expressed, that these frontier settlers left God behind, we find that many of them were filled with religious zeal and maintained public and private worship and carried on the work with evangelistic fervor that resulted in establishing many new churches and strengthened those already in existence.

At the beginning of the decade there were reported 122 white Baptist churches with 4444 members. At the end of the decade there were reported 318 Baptist churches, with 12,289 members. It was also a period of missionary activity. The Woman's Home and Foreign Missionary Societies were organized and appointed Secretaries to work in Kansas, and auxilliary societies were organized in many Baptist churches.

The first two missionaries from Kansas to the Foreign fields were appointed by the Missionary Union and sailed for India. They were W. R. Manley and wife of Augusta, and W. H. Roberts and wife of Burlingame. A Sunday School missionary was appointed by the American Baptist Publication Society to work on a 50-50 basis.

The churches were gathered into twenty Associations at this time. A Kansas Baptist Ministerial Union was organized in 1871, and the next year reported 190 resident members. There were 9000 members reported enrollment in the Sunday Schools at this time. Strong resolutions were adopted on temperance and prohibition by the Convention during this decade. Contributions for current expenses and benevolences increased much more rapidly than the increase in the membership of the churches.

The time for the annual meeting was changed from June to October in 1872, and changed back to June at the meeting in 1877.

This decade had its difficulties also. The grass-hoppers devastated the pastures and meadows and ate up all of the crops in the summer of 1875. This plague followed a long period of drought making it impossible for many families to continue in their homesteads, therefore, there was a general exodus of the settlers in Kansas going back east to seek for work and provide food for themselves and families. Help was sought for and some was supplied by the government and churches of eastern states, but the aid was all too limited, and those who remained in Kansas suffered severe privations from cold and hunger. The religious work sunk to the lowest ebb in its history and recovery only came when the fields smiled with bounteous crops and the sufferers from the plague and famine returned to their homes again.

Gratitude to God was manifest in renewed zeal, and loyalty to Christian work that brought a tidal wave of evangelism and prosperity to the churches in the latter days of the decade.

THIRD DECADE, 1880 TO 1890

The meeting in June 1880 was held in Emporia. The time of meeting was changed back from June to October. Rev. J. P. Ash was appointed Sunday School Missionary. This year there were reported 334 churches, and 13,099 members.

The next year at Lawrence there was an interesting report and discussion on Christian education. The meeting at Atchison was held in November. The report on condition of religion in the churches stated that there was extreme economic distress. Good reports were received from Manley and Roberts, our representatives in India. This year 360 churches reported in the state with 13,619 members.

This decade was a time of railroad building which brought relief to many homes that were in need because of shortage of crops. However, the agricultural department greatly aided the farmers by securing better seed wheat which soon relieved the financial stress and made Kansas the bread basket of the nation. In this decade, also, Kaffir Corn was introduced in Kansas, which contributed greatly to the relief of western farmers. Alfalfa was also introduced to the river bottom farms in the eastern part of the state, and at once became a standard crop.

Winfield entertained the Convention in November, 1883. A ringing resolution was adopted calling for better enforcement of the prohibition laws. A memorial service was held for Rev. Eugene Kinkaid. He served in Burma as a colleague of Dr. Judson from 1830 to 1842, when he returned to America and remained until 1849 when he again served as a Foreign Missionary until 1857, when he came to America as an ambassador of the Burmese King. He returned to Burma the same year and remained there till 1865, when he came back to America and settled on a homestead near Girard, Kansas. He died April 3, 1883.

The Womans' Foreign Mission Society reported thirty mission circles.

At the Convention meeting in 1884, November 13-16, there were 361 reporting churches with 15,279 members. The committee on Religious Education reported that a patent for a section of land had been secured in March for Ottawa University.

The meeting of 1885 was held in Lawrence, November 11 to 14. The Convention elected a Historical Secretary for the first time. Rev. George Sutherland was the first one to serve in that office. Some very interesting facts were presented at that meeting concerning foreign residents in Kansas. There were 28,034 Germans, among whom there were 300 Baptists. There were 13,000 Swedes, with 502 Baptists. There were 2,000 French with 250 protestant families, and two Baptist Churches. There were two Danish Baptist Churches. There was passed a resolution condemning the profaning of the Sabbath, especially condemning the running of Sunday mail trains, and the opening of shops and stores on Sunday. Again the Convention passed a strong resolution urging the enforcement of the prohibition laws. A missionary pageant was presented by the young ladies of Lawrence Church.

Newton, Kansas entertained the Convention November 17 to 20, 1886. Dr. I. N. Clark gave his first address as Foreign District Missionary Secretary before the Convention. He continued in that office for thirty years, and never missed a meeting of the Convention. There were forty-four new churches reported. There were reported 1131 baptisms in the white churches that year. Missionary work among foreigners was again reported on. Germans, 30,000 — twelve churches; Swedes, 13,000 — sixteen churches; Danes, 4,000 to 5,000—two churches; French, 10,000—two churches. The time of the annual meeting of the Convention was changed to take place Tuesday following the second Sunday of October.

The Convention met at Salina, October 11-13, 1887. This was the "star" year up to this time. The contributions exceeded any previous year by \$2,500. There were reported sixty-two new white churches and fifteen new buildings erected. The total number of churches passed the 600 mark reporting 30,000 members. The Committee on Religious Education made a very favorable report on Ottawa University.

The reports of the Convention meeting in Fort Scott, October 16-18, 1888, listed fifty-two new churches organized with 840 members. Twenty-one churches dedicated at a cost of \$48,688; two hundred and sixty-nine pastors in the state and one hundred seven ministers not pastors, with thirty-nine licentiates.

Rev. W. R. Manley and Rev. R. R. Williams, both serving in India, spoke on the work of Foreign Missions. The Convention voted to assist in raising an endowment of \$50,000 for Ottawa University. A resolution was passed favoring the raising of a relief fund for needy ministers.

The Convention met in Clay Center October 15-17, 1889. A committee was appointed to prepare a History of Kansas Baptists. The committee was composed of Rev. L. H. Holt, Rev. D. D. Proper, and Rev. Geo. Sutherland. It appears that Rev. Holt gave some time to gathering data for the history but he and other members of the committee left the state and no history was ever written. Dr. Proper resigned as Secretary of the Convention after three years of effective service. Rev. I. D. Newell was elected as Secretary by the Board July 16 to begin his work August 1, 1889.

The first resolution regarding a State Young Peoples' Organization was adopted. It was also voted to organize a separate Sunday School Convention.

This third decade of Kansas Baptist History closed in a blaze of splendor that outshone all previous attainments. With the extensive construction of railroads in the state came the locating of many small towns. Baptist forces were ready to advance and occupy these new outposts.

During this decade most of the public domain passed into the possession of private citizens by pre-emption, homestead, and timber claims. The western half of the state was soon filled with industrious farming communities, converting the plains into productive landed estates. Baptist people became as plentiful as prairie chickens, and the antelopes, buffalo, and wild-horses were driven before this tidal wave of agriculture. The new settlers gathered in happy religious and social groups in their sod-school houses, and an occasional sod-church building. The virgin soil

with its long lived and strongly rooted short grass provided ample building material for their homes and the grazing grounds abandoned by the vast herds of buffalo furnished fuel at first for the frugal settlers who blackened the face of the ground with "breaking plows". Thus releasing the soil which in recent times has been converted into "The Dust Bowl." The hope and courage of these industrious citizens was rewarded by seven "fat years" and many small settlements organized Baptist Churches attained the pinnacle of their growth, there being about 650 in the state. Many of these were weak but were sustained in these "Horse and buggy days" as centers of social and religious life of the new country. Then came lean years that ate up the land and discouraged the people. The recession was like the back flow of the tides of the ocean and in many places only small cemeteries were left to mark the places where the "soddies" stood in which the happy home-steaders were wont to meet in religious services in days of yore. I may be permitted here to make a "detour" to picture briefly one of these early community centers which has survived only as a pleasant memory.

Near Pawnee Rock was in this decade organized a Baptist Church that met in a rural school house in Pawnee County. It never had over fifty members and never owned a home of its own, but it taught and trained a whole generation of youth of that community and it is typical of many that like it have folded their tents, but their works follow them. Many of its members and especially its leaders were worthy to be numbered among the statesmen and commonwealth builders of our land. In this humble country church at Pawnee Rock, which I present as a fair example of the small pioneering churches of its time, there were four young men who were licensed to preach. They were intimately associated and became fast friends while attending college, the pioneer Central Normal at Great Bend, which also is "gone with the wind". They had some classes together in other subjects, they followed different courses and were in different classes. The eldest of these four served as pastor of this little rural church, Rev. L. L. Smith who became the first secretary of the Oklahoma Baptist Territorial Convention when that Territory and the Indian Territory united to form the State of Oklahoma. He became the

first secretary of the Oklahoma Baptist State Convention and he continued in that office until his death. The second member of this Baptist quartette was Chas. Gates, who later went to Southern California where he continued in the proclamation of the gospel until he was burned to death in an automobile accident. The tenor of the quartette was Rev. Chas H. Ruff who served as bishop of a number of Baptist Churches, some of which he organized. His diocese comprised six counties in the land of his birth where he still serves. He was born in Hodgeman County near Burdette. He taught in rural schools and preached in country churches in Hodgeman, Ness, Edwards, Stafford, Pawnee, and Rush Counties. He lived on a farm five or six miles south of Burdette all his life. There he reared a family of twelve children, all of whom grew to maturity and were married and settled in homes of their own within forty miles of their parents' home.

The fourth member of the quartette was W. A. Sharp, this scribe. He was licensed by the Pawnee Rock Baptist Church in May, 1889. He has compassed the world in the fifty years he has preached the Gospel. As teacher and evangelist, he has led hundreds to Christ and trained many for the ministry. Many larger churches have not contributed as much to the cause of Christ as have many of these smaller churches that have served well for a time at the battle's front and then rested from their labors.

Eulogy to Pawnee Rock

New England has her plymouth Rock,
Her Pilgrims' sacred shrine.
But Kansas has her Pawnee Rock,
The shrine of forty-nine.

Old Plymouth Rock; a shrine today,
Marks Pilgrims first abode,
While Pawnee Rock, a living stone
Still marks the Western Road.

With tear dimmed eyes and falt'ring step,
Age bows, where Pilgrim Fathers rest;
With clear bright eyes and steady tread,
Youth seeks the golden west.

THE FOURTH DECADE 1890 TO 1900

The first year of this decade, 1890, there was organized a State Young People's Society to be known as the Judson Young People's Association, and a resolution was passed urging young people throughout the Churches of the state to organize.

In 1891, the young people adopted a constitution in accord with the National B. Y. P. U., changed the name of the Kansas organization, and affiliated with the National organization. Rev. J. T. Crawford, then a pastor at Phillipsburg, Kansas, led in the devotional session of the B. Y. P. U.

The year of 1892 was surcharged with missionary fervor because of the international celebration of the beginning of Baptist Foreign Mission work by William Carey, one hundred years ago. The largest number of foreign missionaries were appointed by our Baptist Board in the history of the Foreign Mission Society. A resolution was passed by the Convention indorsing the Pratt Baptist College.

Ottawa University reported the successful completion of a campaign for \$30,000. The resignation of Dr. Franklin Johnson, president of Ottawa, was announced, and Dr. F. W. Colgrove was elected in his place. The report of temperance committee in its resolution on prohibition called attention to the fact that Kansas now has five companion states that have adopted prohibition. Let me note also in passing that this year he who was our secretary, Dr. J. T. Crawford, was ordained at Phillipsburg, and that W. A. Sharp, your historical secretary sailed for Burma in July of this year.

At the Convention meeting in Hiawatha in 1895, a resolution was adopted urging the founding of a home for aged Baptists.

An interesting suggestion was presented by the directors which raised the question of adopting a permanent location for the Convention, and suggested Ottawa.

Rev. J. S. Murrow, D.D., for more than fifty years a missionary to the Indians in Oklahoma, presented a group of Christian Indians in costume and spoke at some length upon Baptists as pioneer workers among the Indians.

Overtures for the congregationalists for uniting with the Baptists was referred to the Board of Directors.

Chapel car number six, the *Good Will*, under the direction of Rev. E. S. Stucker, was placed on the siding in North Topeka during the Convention of 1896. Attention was called to the fact that this is just one of several ways of colportage, Sunday School visitation, and evangelism which has been promoted from its insertion by the American Baptist Publication Society.

This decade closed with the annual meeting in Ottawa, October, 1899. Six hundred seventeen churches reported with 36,556 members. Total benevolences, \$17,997; church expenses, \$108,330; raised for buildings \$25,471; Grand Total \$152,630.

THE FIFTH DECADE 1900 TO 1910

"Old things have passed away and behold all things are becoming new." The fortieth anniversary of the Convention was held in McPherson. Two missionaries, former members of the McPherson church, were presented and addressed the Convention. They were Rev. W. M. Dring and Rev. W. A. Sharp.

At this meeting the committee on obituaries mentioned the death of two noble workers among the Indians—Rev. Charles Journeycake, who served his people as pastor of the Baptist Church at Delaware, Oklahoma; and Rev. John G. Pratt, one of the early missionaries among the Delawares in the state of Kansas.

The year 1901 marks the high tide of educational work among Baptists in Kansas. In that year the Kansas City Seminary was founded and became a foster child of the Convention. The same year three other educational institutions made overtures to the Baptist Convention for support. The matter was taken under advisement and a committee appointed to investigate and report later. It was finally decided by the committee and the directors that the Convention under certain conditions specified would become responsible for conducting two of these schools. The one at Washington, Kansas, and the other as a Junior College at Hiawatha. The institution at Holton was not considered favorably.

This year all Baptists of Kansas were saddened by the burning of the Administration building in Ottawa on the eve of its dedication.

In 1903 the Convention passed a resolution authorizing the Secretary to publish a paper as the organ of the Convention.

The year 1905 marks another peak of the missionary appointees from Kansas. Four young ladies were appointed and went out as missionaries of the churches of Kansas. Three to China, Dr. Margaret Grant, Swatow Field, Kit Yang, and Kayin Stations; Miss Pearl Page to Suifu; and Miss Margaret Covert, Ningpo. Miss Minta Evans went to Vinukonda, India.

In 1906 the peak of the year was the resignation of Dr. Meredith and the appointment of Dr. Crawford as Secretary in his place, and the election of Dr. S. E. Price as President of Ottawa University.

One of the outstanding events of the year 1909, the closing year of this decade, was the appointment of a committee to prepare for the celebration of the jubilee next year in Atchison.

THE SIXTH DECADE 1910 TO 1920

The first year of this cycle, i.e., 1910, marks the completion of the first fifty years of the Convention.

The Historical address was delivered by Rev. W. A. Elliott, pastor at Ottawa, who is a native son of that town. A brief summary of these years reveal some remarkable accomplishments. From forty churches with 1,000 members, the Convention increased in the first fifty years to 620 constituent churches with 50,000 members. From \$50.00 for missions to \$50,000. From five missionary workers to more than seventy-five. From five associations to twenty-five Associations. Each of fifteen of these Associations had more members than were within the bounds of the Convention when it was organized, and one Association had five times the number that was in the state when the Convention was organized.

At the beginning of this decade the Convention unfurled a new banner to the breeze that has become a significant slogan for Kansas Baptists, viz. "Enlargement."

It realized its first objective in the founding of the Kansas City Mission Society, which was at the Metropolis of Kansas on

the map as a Baptist stronghold. The work of the Bethel Neighborhood Center was inaugurated and the Training school was established as the companion of the Seminary. The World War winged its wide desolation, pestilence almost paralyzed the work, the ravages of flu even prevented the holding of the Convention in 1918. However, in 1919, the Convention was re-organized; a single collection agency was established; and headquarters was established in Topeka. A permanent home was purchased for the Bethel Neighborhood Center in Kansas City, Kansas. Week Day Church Schools were begun and a campaign of erection of church buildings which resulted in housing most of our Baptist churches in the state, was made. It was a period of consolidation and strengthening the things that remained. The W. W. G. arrived with its encouraging Educational program.

The 600 Baptist Churches reported more than 60,000 members at the close of the decade. Nearly 100 workers were employed by the Convention as pastors on frontier fields, colporteurs, and missionaries. The beginning of this decade also gave birth to a separate B. Y. P. U. Convention with its own Secretary who also served the Sunday Schools.

At the Convention meeting of 1912, the Convention exhibited its alertness and interest in the important principles that were being considered by the statement of our country. A resolution was passed favoring equal suffrage.

THE SEVENTH DECADE 1920 TO 1930

The first year of this decade brought with it the "Inter-Church World Movement" which set for its task the finding of that forgotten man "The friendly citizen." In that, the search was foredoomed, for, the missing man was never found. However, the futility of attempting to apply worldly methods to the work of the kingdom of God was clearly demonstrated, and the great loss emphasized anew the folly of building on the sand.

This decade brought with it also the organization of benevolent M. and M. Board with its blessings to aged ministers and missionaries.

The A. B. H. M. S. inaugurated a new plan of cooperation by assisting its contingent church mortgages in Kansas to the Convention. This decade was a period of unprecedented prosperity, which was accompanied by more than usual ventures in stocks, and doubtful investments.

Christian work flourished for a time. Extensive building enterprises were undertaken, some were satisfactorily completed. The Seminary moved its location and erected new buildings. Ottawa University also put on a program of building and repairs. Many churches also decided to arise and build. Finally, futures began to break, and banks began to fail and the sun that shone so brightly in the beginning of this decade, went down behind ominous clouds of an impending Economic storm. And yet, the record of this period brought many encouragements. The greatest building program, at home and abroad, ever put on was carried out. A department of promotion and a plan for a budget was established. Conservativeness in Christian activities was apparent before it was sensed by any other economic group. This helped in saving many large enterprises. The closing year of this decade was the crowning year of economic prosperity and our Baptist churches were not the least of its beneficiaries.

The number of churches slightly reduced, but the membership was greatly increased, as was the financial income. Five hundred fifty-eight churches reported over 82,000 members. The expenditure was \$585,325. The current expense was \$723,370. Benevolence \$185,120, and the Convention closed the year clear of debt. About one and a half million dollars was contributed by Kansas Baptists this year.

The closing year of this decade found our Baptist ship on the crest of a great wave of prosperity; since that time it has gone down with the economic tide. However, the Baptist forces so transmuted the depression by discarding the "de" that heads it up, and putting the "i" in front where it belongs, then it gives us the Baptist message of individualism, "I Press on".

The last five years form a new Acts of the Apostles. A message inbreathed into holy men by the same spirit that begot them and which inspired their lives.

From 1860 the increase in the membership of our Baptist churches has been three times as fast as the increase of the population of the state. A progressive program has been carried out along all lines. Evangelism and Education have been duly emphasized. Enlistment and training of young people have been provided for in Sunday Schools; in their own organizations, and in summer assemblies. Religious literature has been given due consideration, and religious publications have been liberally patronized. *The Kansas Baptist* has had an important place in our churches in the state.

Several thousand dollars have been laid in store as a revolving loan fund to aid in the erection and maintenance of church buildings. A permanent endowment fund has had a hopeful beginning, and is gradually increasing.

Promotional work for missions has been carried on in a systematic and cooperative way that has given millions for missions. An average of fifty men each year have been employed or aided by the state in secretarial, evangelistic, and pastoral work.

About forty foreign missionaries have been appointed from Kansas, by our Foreign Missionary Societies. Your Historical Secretary and his wife have the honor of being the first native Kansans to be appointed to the Foreign field. For twenty years preceding 1930, more than \$400,000 per year was expended in the erection and enlargement of church buildings.

EIGHTH DECADE, 1930 TO 1940

The Annual Convention meeting was held in Arkansas City, October 14-15, 1930. Bacone College Glee Club furnished the music.

A committee on ordination was authorized and appointed by the moderator, Rev. J. F. Watts of Lawrence, Rev. Judson Wood of North Ottawa, and Rev. W. H. Tolliver, of Fort Scott constituted the committee.

Three hundred fifty-five churches were reported as cooperating with the Convention, and a total of \$957,590 was raised for all purposes. A new benevolent budget was adopted and presented

to the churches for approval. For K. C. Seminary \$24,047; for Ottawa, \$34,006; for Sunset Home, \$3,823; for Unified Budget, \$105,282; making a total of \$167,158.

October 13-15, 1931, the Convention held its annual meeting in Manhattan. A Baptist Men's Organization was reported with Mr. Wm. Condell as president.

A service in honor of Dr. Crawford's tenure as secretary and a suitable gift was presented to him. Royal Ambassador's Organization was reported as a new work of the Convention.

Collection for the unified budget was reported to be \$90,483.

President Erdmann Smith of Ottawa resigned to accept a pastorate in Chicago.

Total number of churches 413; Total membership reported 63,856.

The annual meeting of the Convention was held in Wichita, October 11, 1932. A revival meeting was in progress in the church in which the Convention cooperated. Rev. Jas. M. Powell of Kansas City delivered the annual sermon with difficulty as he was quite ill. He returned to his home and passed away within a few days.

The 1933 meeting was held in Atchison. W. A. Sharp was elected Historical Secretary at that meeting.

The Presbyterian Synod held its annual meeting in Atchison at the same time and joint evening services were held in Memorial Hall.

The annual meeting of the Convention was held in Dodge City, October 16-18, 1934. State Senator J. C. Denious, editor of the *Dodge City Globe*, gave the address of welcome. Rev. E. E. McFarlane of El Dorado was elected State Superintendent of Evangelism. A good report of the Boys' Camp at Christy Park was given to the meeting. A committee was appointed to prepare a program for the Seventy-Fifth anniversary to be held in Ottawa in 1935, and also to recognize the Seventieth anniversary of Ottawa University.

The Diamond Jubilee meeting of the Convention was held in Ottawa October 15, and following days in 1935.

To Rev. W. A. Elliott the pastor of the entertaining church, was given the honor of preaching for the second time the annual sermon of the Convention, an honor that has been accorded to but one other—Dr. I. N. Clark. The Program Committee provided for a historical Pageant presenting the work of the Convention thru the seventy-five years. This was prepared by Dr. J. T. Crawford the Secretary of the Convention, and Dr. W. A. Sharp, Historical Secretary of the Convention, working together. It was presented by local talent of the Ottawa Church and students from the University, ably directed by Mrs. W. B. Wilson, the instructor of public speaking of the University

The Historical address covering the seventy-five years, was given by the Historical Secretary, excerpts from which have been given in the historical sketch given by decades in the previous pages of this book.

During the concluding years of this decade, there has been set the task of working out a cooperative plan which has been admirably presented by Rev. J. W. Bays, president of the Convention. A copy of which he has kindly provided for publication. It is given as the conclusion of this history of the Convention.

The Superintendent of Evangelism, Rev. E. E. McFarlane has likewise prepared a comprehensive cooperative plan of Evangelism, which has met with the approval and has stirred all our Baptist Churches to a renewed evangelistic activity throughout the state.

The meeting of the Convention for 1938 met in Lawrence in October.

CHAPTER TWELVE

THE CO-OPERATIVE PROGRAM OF The Kansas Baptist Convention

It is probable that there are pastors of churches in the Convention who do not know about the co-operative program and there are probably some who have been in the Convention over a period of years who do not understand and have not explained it to their churches. The plan is true to the name. It is truly "co-operative". It brings all the Institutions of the state into the budget, and they receive support from the funds. Sunset Home in Concordia should receive \$3,000; Kansas City Seminary, \$7,000; and Ottawa University, \$10,000. That is—they will receive these amounts if we raise our budget of \$75,000. The State Convention and the Unified Budget of the Northern Baptist Convention are also in the budget, each enterprise sharing proportionately. This plan does not preclude churches from doing direct giving or designating their funds, but encourages giving through the budget which is more orderly and systematic and furnishes a record which can be intelligently exploited. Under this plan workers of any institution or enterprise promote the whole program. They have access to individuals for special gifts but not to churches until such a plan is agreed upon by all concerned in the co-operative plan. Our financial goal this year is \$75,000. We have 313 churches in the state with a membership of approximately 60,000. So you readily see that our program is not very challenging.

Kansas Baptist are pioneering in the Northern Baptist Convention in this new plan. So far as we know, no other state in the Convention is undertaking to care for institutions and enterprises in this way. But the plan is not new to Baptists in the United States. Our brethren of the Southern Baptist Convention have had the co-operative plan for many years and have proven its worth and unifying power. This plan came into existence in

the Kansas Baptist Convention after serious study on the part of many pastors and laymen. No group of men in New York, or Philadelphia, or in our state office here in Topeka got together and started the plan. In fact, we surmise that some of our leaders wondered if we were trying some wild scheme. On the committee were representatives of each division of our work. The co-operative plan represents the deepest conviction and the most careful and prayerful thought on the part of workers in The Kansas Baptist Convention.

The program is designed to lead us into greater spiritual heights to adequately care for our institutions and to provide a well rounded program of service which will mean development of "better Baptist churches" and more effective co-operation in our Missionary enterprise in other countries. The plan seeks to intensify every fundamental principal such as Evangelism, Religious Education, Young People's Work, Woman's Work, and the Men's Council Work.

The great objectives of our denomination must not be lost sight of because they are brought together in a budget and supported by this co-operative plan. Instead of causing neglect, the plan seeks to magnify the value of each objective and to bring it to the attention of every Baptist in the state. I am fully persuaded that such a plan should strengthen every cause that Baptists hold dear.

Our Institutions and Enterprises have stood at the center of our denominational and church life through our long history. They came out of great needs to meet great needs. Every Baptist can feel proud of our history. Pioneer Baptists were conscious not only of their immediate and present needs but they looked to the future and we are recipients today of their vision and sacrifice. We are wondering if our posterity will be able to say as much for us when we will be thought of as pioneers by them. It is hard for one to visualize the need back in the beginning of this great country. But the needs are not less today. In fact the needs have multiplied as civilization has become more complex. Our schools and seminaries and orphanages and hospitals are needed today more than in any period of the past. To emphasize again the value of our institu-

tions, try to visualize what kind of Baptist Brotherhood would exist in Kansas today were it not for the existence of Ottawa University and the Seminary. Thanks to our forefathers, we are able to make worthy contributions to civilization today because our pioneer fathers had vision and sacrificed to build for us.

Then our institutions are indispensable as we look to the future. If we are to remain and continue work as Baptists and promote a work in the future, there is no other course open to us but to strengthen our educational institutions. Other denominations are not in the business of training Baptist Ministers, and their institutions are not designed to teach those doctrines and principles which are peculiar to us and which distinguish us as Baptists. One is reminded of the saying of that old wise commoner of the Southland, Dr. J. B. Gambrell; "When you scramble the eggs, you will hatch no more Baptist chickens." There may be those who think "Baptist Chickens" are unnecessary, but here is a truth which cannot be refused: Baptist preachers are necessary to the building of a Baptist Brotherhood. And Baptist Ministers are trained for the most part in our Baptist Colleges and Seminaries.

It is my firm conviction that we could not do without any one of our institutions in Kansas and continue to meet the needs of our people. Sunset Home, of course, occupies a different place and renders a different service as compared with our educational institutions, but is none the less important or less vital to our needs.

Now and then one hears talk of retrenchment. It is my conviction that instead of retrenchment and narrowing of efforts, we would be more God-like if we enlarged. Baptists of Kansas need an Orphanage. Other denominations are caring for our orphans and unfortunates. It is my knowledge that several Baptist orphans are being cared for by the Methodist Home in Newton. I also know that the amount paid to those who are doing this kind of work for us is so small one would blush to mention it. Let us not only hope, but make effort at enlarging under the co-operative plan.

The co-operative plan places the responsibility squarely upon us to support our own institution. They are our own children and

it is up to us to support them. There is not the least of selfishness or narrowness in this idea. We are perfectly sure that God is blessing other churches and denominations but they are not expecting us to support them. Others may look with favor upon us, but if our enterprises are sustained and strengthened we must do the work. Most of us live in communities where there are great common interests that challenge all Christian people alike and are fostered by the community as a whole, but when it comes to our own denominational work, we should understand that there are not others to support us. When I see even worthy movements claiming a larger sustained support from Baptists than our own definite task of giving the Gospel to a lost world, I cannot refrain from saying "these things ought not to be". Every Christian should extend the joined hands of a comrade to the support of every worthy movement in his community, but he should give his first and largest loyalty to the church to which he belongs and to the co-operative program of that group. My emphasis here is that in a very definite way, Baptists must face their personal responsibility in carrying on the Baptist work.

To emphasize this again: suppose that now after the glorious histories of Ottawa University and the Seminary we should suddenly lose these institutions. How long would it be until our people would drift and the organization disintegrate and empty Baptist church buildings dot the state unless the influence these institutions have wielded could be carried forward by other institutions.

We are interested most just now in strengthening our work. If we are to succeed there are some definite things which are vital to our future welfare and things which must not be overlooked.

First, the plan must be built on just relationships to all institutions and enterprises connected with it. There must be understanding as to needs and as to importance of the Institutions in future work. There must be agreement as to necessary amounts to be received by each institution and enterprise. There must be love and loyalty on the part of all parties toward all parties. If these do not prevail now, our work will be greatly hindered and

dissentions are sure to arise. There should be happy co-operation between all parties concerned and we are confident this prevails.

Second, this plan of necessity has the confidence of our constituency. Where there is lack of confidence there can be no co-operation. Every church in the Convention and every member of every church has the right to knowledge of facts and where their money is being spent.

Third, the success or failure of the plan rests with one group—the ministers. To the extent that ministers are sold on this plan will it be successful. It has been proven over and over that if ministers have a passion to put a proposition over, it will be done. No plan, however good, can succeed without the pastor's full and hearty co-operation. We have in Kansas as splendid a group of ministers as any state can boast of; and we have confidence in their judgment and backing power. They are backing this program in a splendid way and as we get better acquainted there will be a greater impact from the pastors than before.

Think of what will happen in our churches if every pastor who is attending this retreat will go home to his church with a passion to help win this victory; call his boards and committees together and prayerfully and sympathetically lay this matter upon the hearts of his people. We believe he will find a sympathy and response that will assure victory.

Fourth, there is a great need for unifying our efforts in putting over the "every member canvass" in the churches. If it were possible (and I see no reason why it is not possible) to put over the every member canvass in all churches at the same time, a program could be worked out whereby we could give a great impact to this work and the state force could be of great help in assisting churches to get a thorough canvass. Many of our churches have never had a thorough canvass undergirded by the ideal and spirit of personal consecration on the part of the individual. We need to remember that we are in need of something more than money; we are in need of better Christian living in our churches. It is my experience that if we do not have a Spiritual Campaign in making the every member canvass, we miss one of the most vital touches with the people. Stewardship teaching and the doctrine of giving could be made forces under such a plan.

Fifth, our greatest need, of course, is spiritual. We need a spiritual revival in the churches that will stir the very foundations and set our souls aflame with evangelistic zeal and missionary passion. But there is no better way to bring this to pass than to match the preaching of the Gospel of Christ from our pulpits with a program of activity which will challenge every member of our constituency.

Sometime ago John R. Mott made the statement that the hope of the world rests upon the witness of those Christians called Baptists. That is a big thing to say if Mr. Mott did not weigh it carefully before saying it. One is tempted to be puffed up a bit at his statement, but on second thought it brings responsibility even to weigh us down to our knees in prayer to God for power to live up to the compliment.

So far as I am concerned, and so far as my experience goes, I am satisfied that we have now the best plan of co-operation possible. We should look for improvements, of course; and when a better plan is presented, I am sure we shall be for it and support it with all power. But until that time, let us give ourselves unitedly and wholeheartedly to the present plan. We are aware that we have adversaries. There are those who would tear down that which has brought great blessings to the nations of the earth. Literature is being distributed which is designed to cause dissension. Brethren, let us think soberly and seriously before we ditch our plan of sending missionaries. Let us be reminded that no one knows more about "faith" in missions than our missionaries and those who are in charge of the funds to keep the missionaries on the fields.

In my early ministry, my church entertained the Association. During the session I discovered that some designing brethren were trying to swing the Association to a group who termed themselves "Gospel Mission Baptists" or "Land Mark Baptists". A brother made an impassioned speech on orthodoxy and faith. When he had finished, a brother asked that all who had sent funds directly to the missionary please so indicate by raising the hand. No hands were raised, not even by the impassioned speaker. Then the minister asked how many knew missionaries on the fields, and again not a hand went up. It was enough. The Association

remained with the organized group, and functions to this day.

Our boards have worked out the plan of carrying forward our missionary work on the lowest possible figure and you will find by comparison that it is as economically executed as the boards of other denominations, and is scriptural.

Our people have the money with which to put this program over and if we do not do it we are missing our golden opportunity. Let us go up and possess the land and when we gather in Lawrence this fall for the Convention we will sing the Doxology with the greatest joy ever. Let us pray this prayer. I do not know who wrote it.

O thou who hadst not where to lay thy head, awaken Thy church from all false security and ease, from all weak reliance upon the stability of things in Thy sight unstable, and set it once more upon the Pilgrim's Road.

If it has been stayed upon mere privilege, forgive. If it has made flesh its aim, forgive. If it has had respect of persons rather than love of Thee, forgive. If it has delayed and tarried, when it should have hastened; if through folly or fear it has been slow to believe all that the prophets have spoken; if its heart has grown cold, or its aims unworthy—let that time, O Lord, be passed forever. Behold us all, so wearied of our blindness, and waiting again the one great gift of sight.

J. W. Bays

We Shall Build On
On through the cynics scorning
On through the coward's warning.
On through the cheat's suborning
We shall build on.

Firm on the Rock of Ages
City of Saints and Sages
Laugh while the tempest rages,
We shall build on.

Christ tho my hands are bleeding,
Fierce though my flesh be pleading
Still let me see Thee leading.
Let me build on.

Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear Love's trumpets pealing,
And I pass on.

—E Studdert-Kennedy

CHAPTER THIRTEEN

NATIONAL ORGANIZATIONS THAT HAVE HELPED

The First National Baptist organization was the Triennial Missionary Convention organized in 1814 for the purpose of supporting our first missionaries, Adroniram and Ann Hasseltine Judson, in Burma. The name was changed to The Missionary Union in 1845 and changed to the American Baptist Foreign Mission Society about 1900 when the movement started for the consolidation and unification of Baptist interests in the northern states.

The Triennial Missionary Convention not only supported Foreign Missions but it also contributed to the support of missionary work among the American Indians. We have given extensive record of the work of this society in the earlier pages of this history so we will now make mention of other National organizations that have helped to establish Baptist work in Kansas.

Next the matter of time and importance of the service rendered to Baptist pioneers of these plains was The American Baptist Publication Society. This second national organization of Baptists was founded in Washington, D. C., February 25, 1824. It was also a child of missionary parentage. Luther Rice, a colleague of Adroniram Judson, was a warm advocate of the centralizing of Baptist interests in Washington, D. C.

When it became known that the American and Foreign Bible Society would not print Judson's Burmese Bible because he translated the word *Baptize* by a word meaning immersion, Baptists were aroused to the need of a publication society that would print Baptist literature. A challenging article was printed in the *Columbian Star* advocating the organization of a Baptist Tract Society. After considerable discussion, the sentiment became crystalized in favor of the organization of a Baptist Publication

Society and this was done as stated above in 1824, but it was a homeless waif for two years, at last the advice of two firm friends, George Wood and Noah Davis, prevailed and this orphaned child of the Baptists was given a home in its own hired house in Philadelphia in November, 1826. It found warm friends and prospered because "the Kingdom mind was in the society's leaders." The society was called upon to publish books and tracts for its patrons from Canada to South America and from Mexico to Africa.

In 1840 the society was reorganized and the work consolidated but the break between the Baptists of the north and the south over the subject of slavery came, and the Southern Convention was organized and carried away the largest part of the society's support and limited its fields of activity. Kansas had already made its appeal to New England Missionary Societies for support and found a friendly response. This newly reorganized society was in sympathy with the ideals of the settlers from the east now in Kansas, and began at once the support of colporter missionaries. The first appointee of the society to Kansas was Rev. Robt. Simmerwell in 1860. He was followed by others till 1865 the society had five representatives in Kansas. Others were employed through the years until more than twenty colporters and Sunday School missionaries served the society in the state. Most of these had "wagons" equipped for their work and they went everywhere preaching the gospel all through the "horse and buggy days".

Rev. E. W. Olson was appointed in 1905 to work among the Swedes. For thirty-three years he traveled up and down the trail wearing out more than one wagon and team, then he was provided a car which he drove fourteen years and traveled about 200,000 miles. His second car he drove for eight years and traveled in Kansas about 145,000 miles.

The Chapel car *Evangel* made its appearance in Kansas. The first one was in 1897 in charge of Rev. E. S. Stucker, a "native Kansas boy". The same year came *The Ladies Car*, the *Messenger of Peace* in charge of Rev. S. G. Neil and wife.

Rev. J. C. Killian was also conductor on a car in Kansas that opened Sunday Schools and organized churches beside the iron trail.

Rev. F. I. Blanchard took the *Evangel* through Kansas to Nebraska. Rev. C. W. Cutler a Kansas Pastor was appointed a chapel car evangelist and went to the Pacific Coast to work.

Kansas has also given to the Publication Society one President and one Vice President. The state has also given services of four District Secretaries. Also, there have been five Directors of Religious Education who have served the society on a 50-50 basis.

Miss Maude Skiles served as director of children's work. Prof. W. Edward Rafferty served as Editor in Chief on Sunday School publications. Miss Nathana L. Clyde served as Editor of Week-day lesson texts. And, finally, Rev. O. C. Brown, a native son, and pastor of one of the most important Baptist churches in the state at the seat of the State Teachers College, and then a pastor of the oldest and one of the most important Baptist churches in the State at the home of the State University at Lawrence, Kansas, went to New York to serve as Editor-in-Chief of Sunday School Publications from which position he was promoted to become executive secretary in which service he acquitted himself in a most efficient and acceptable manner until defective hearing led him to ask for release for that exacting service.

Many Sunday Schools received grants from the Society and in return the offerings of Children's Day were sent to the Society by most Kansas Sunday Schools. Grants of books are given to all ministerial students who graduate from the Baptist Seminaries.

The third National Baptist Organization was The American Baptist Home Mission Society which was organized in 1832 and gave assistance to the soldiers of the saddle-bag brigade that pioneered and preached on the frontier from New England to the new west, preaching and planting Baptist Churches and educational institutions from Pennsylvania to the Pacific. They helped

to blaze the trail from Chicago to San Francisco. Wherever they camped for a time there they planted a field by the side of the road that became a Baptist Community. The Home Mission Society helped in the early Indian Missions in Kansas, then accepted the full responsibility of the work that remained when the Indians were transferred to the "Indian Territory".

In 1854 the society sent its first missionaries to the settlers in Kansas Territory. Earlier pages of this history have presented the pictures of the fields which these pioneers plowed and planted. Oft times watered with tears and not a few times drenched with blood, these pioneers pre-empted a possession that has become our Baptist heritage.

The Home Mission Society served through the years in several ways and to this day continues to serve. First, in the support of missionaries. Second, in aiding churches in paying their pastors. Third, in helping in erecting buildings to house the churches. Fourth, in encouraging the people in their plans to provide Christian education for the youth. All of this work brought cheer, hope, courage, and success. It was all given in the most sympathetic spirit year by year in counsel with local leaders. The society yielded control to the state the privilege of allocated grants and aid from the society. This adjustment was made in 1920 when the Home Mission Society turned over to the State Convention all of its loans to the churches and all of its trust mortgages for adjustment and future administration. Up to 1938 the Society had provided for the salaries of missionaries reaching the grand total of \$337,083.22; and for church edifice work a total of \$174, 060. 83. Most of the Baptist churches in the beginning and many in later times received gifts and loans from the Society.

The Home Mission Society granted to Kansas through the State Convention from 1929 to 1936 the sum of \$17,849.29 which was applied to general missionary work, colportage and chapel car work and support of the Bethel Neighborhood Center in Kansas City, Kansas. The Society now shares in the annual contributions of the churches through the co-operative plan adopted by the state and put into operation in 1936.

The society still sustains the work in Porto-Rico, Cuba, Mexico, Nicaragua, and Salvador as well as supports a number of missionaries to foreign emigrants both in the east and west.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY

The appeal for women assistants in Mission work came first from Mrs. Crapenter of Bassein, Burma. This aroused the Baptist women of the east to meet in Boston in April, 1871 and organize a Woman's Foreign Missionary Society.

In May, 1871 the Baptist women of the west met in Chicago and organized a foreign missionary society of the west. The eastern line of Ohio was the boundary line between the two societies in the home field. They were both auxilliary to the American Baptist Missionary Union.

In purpose and practical work they followed parallel lines. They gathered funds in their respective territories and provided for the support of women missionaries engaged in school work and training of Bible women for work among women in the fields occupied by the missionary Union. Naturally, as the work went on both societies carried on the plan of enlisting churches and individuals in the home land. Later, both societies employed district secretaries and sent out returned missionaries on deputation work to increase the interest and enlarge the gifts from the mission circles in the churches. Later, both societies established and maintained Homes in America for missionaries' children who usually had to return to the home land while parents continued their work in the foreign mission fields.

We are chiefly concerned with cooperation in Kansas of the Woman's American Baptist Foreign Missionary Society of the West. The first missionary appointed by this society was Miss Cathering Evans of Virginia, who went out in the autumn of 1871 to be associated with Mrs. Murilla B. Ingalls in Thonze, Burma, where she continued to labor for fifty years. The last years of her service were given to revision and translation work in Rangoon as she had become too frail to continue the exacting work of the school and directing the home evangelism of her Bible women and evangelists.

Dr. Ellen E. Mitchell and Miss Melissa Carr were the first representatives of the society to begin hospital work which prospered and was enlarged and extended to other fields.

The work of the society enlisted and supported more than a score of workers from Kansas and provided regular systematic instruction for the children of our Sunday Schools and churches.

The Kansas Baptist Foreign Missionary Society was organized in 1871 as an auxilliary of the Woman's Baptist Foreign Missionary Society of the West. The following women served as state secretaries of the Kansas Foreign Missionary Society. Mrs. E. C. Taylor, Topeka, 187.. (Date of appointment given); Mrs. E. Gunn, Atchison, 1874; Mrs. A. S. Merrifield, Newton, 1879; Mrs. A. L. Vail, Olathe, 1880; Mrs. O. W. Van Osdell, Ottawa, 1886; Mrs. M. E. Stevens, Chetopa, (date omitted); Mrs. M. B. Elwell, Marysville, 1890; Mrs. G. S. Warne, Fort Scott, 1891; Mrs. Henry Cocks, Rosedale, 1895; Mrs. Emma McLain, Kansas City, 1897; Mrs. G. Grovener, Lawrence, 1898; Mrs. W. M. Gray, Chanute, was appointed 1899 and served until 1912. She also served for the Jubilee Campaign 1919-1920 and again in the Continuation Campaign 1921-1923.

The annual offering of this society was \$58.10 in 1872, the report of its first year. The contributions incmeased year by year until 1893, the "Centennial" year. That year the gifts amounted to \$1,643.45. The following year up to 1899 there was a slight falling off in the gifts to the Society. The gifts reported for the first three decades amounting to \$62,942. 93 for general missionary work. and \$18,272.51 toward the support of the home for Missionary Children and \$1,427.86 toward the debt of the Home Mission Society and the Foreign Missionary Society, making a grand total of \$82,643.30.

In the beginning of the fourth decade changes were made in collecting agencies. First, the "Wheel plan" was adopted, then the union of all the cooperating societies in the Northern Baptist Convention in 1908.

SKETCH OF THE WORK OF KANSAS WOMAN'S FOREIGN
MISSIONARY SOCIETY

(Covering a period of Seventeen years)

This period antedated our Northern Baptist Convention, and at that time every known activity in our Baptist Denomination had its own representative who was supposed to specialize in that one particular field and bend his every energy to promote its interests, financially and otherwise.

These representatives, called secretaries, would attend the Association, State and Normal Conventions year after year, present the claims of their respective departments and make a plea for adequate support. And by the very earnestness of their one-sided, specific appeals gave the impression that they were rivals rather than co-laborers in Kingdom work. This, decidedly, was not the case, for such a conception was due entirely to a faulty system.

In this period, while the educational work was not neglected, money raising was the big task for all.

At the beginning of the fiscal year, each secretary would receive from his own headquarters, the apportionment which he was urged to raise, and exceed, if possible. And this was not all—there were numerous "specials" on the side, which he was to include in his appeals, to be "over-and-above" the regular, or apportioned sum.

This meant work. And yet, in reviewing present-day records and reports, it would seem that it was no harder to get money in those days than it is now. There were not so many side attractions for the dissipation of money; nor had people generally come to think they must have every convenience—even luxury that the times afford, on the installment plan.

Our term of service as Secretary for Kansas, in the interest of our Woman's Baptist Foreign Missionary Society of the West, commenced in 1899, with the fiscal year about half spent. The year preceding, the offerings from Kansas, for this society, had amounted to only \$993.22; and the most that had ever been given

in any single year, prior to 1899 was \$1,220.85, except the Centennial year of 1893.

But from 1899 on the gifts increased, each year—without a single backward step—until they totaled \$5,684.39. in 1912, when I resigned the secretaryship.

Nor did this sum include over-and-above donations to the Home for Missionaries' children, the education of young women in the Chicago Missionary Training School, the regular deficits and other minor projects.

The five girls receiving the benefit of our Missionary Training School, during my incumbency were: Miss Pearl Page, Miss Martha C. Covert, Miss Florence List, Miss Minta Evans, all from Kansas and Miss Faith Tong, a protegee of Miss Covert, brought here from Ning-po, China, to be prepared for work among her own people. For all of these, our Kansas women furnished money, in addition to their apportionments. And they with another Kansas daughter, Dr. Margaret Grant, gave their lives to foreign service during this period.

The work during my secretaryship was prosecuted largely with the pen; personal letters, numbering between 900 to 1,000 annually; weekly contributions to *The Word and Way*, and *The Central Baptist*; original concert programs, leaflets, etc. So successful did this pen-work prove that I was invited to attend the National Convention at Minneapolis, Minn., and give others the benefit of these plans.

Some field-work was done, but little in comparison with what other secretaries did. I made an effort to attend the yearly State Conventions, and a few of the Associational meetings each year, at all of which I gave an address.

Leader in Jubilee Campaign in West Central District

This writer was placed at the head of this movement in West Central District (Iowa, Nebraska, and Kansas) in 1919. I was asked to raise for the Jubilee Fund, the sum of \$24,000. We were supposed to have two years in which to perform this feat but before we had fairly started the task, word came from head-

quarters that all efforts to secure pledges must be discontinued December 31, 1919, to make way for the New World Movement. But despite the fact that we had even less than one year for the performance of what seemed to us then, an Herculean undertaking, we succeeded in raising \$25,254.70, thus exceeding our apportionment by \$1,245.70.

This money was used to build the first, and only hospital in Assam for women and children. It was located at Gauhati, and for many years had the services of our own Dr. Dorothy Kinney. During this campaign I attended the National Meeting at Denver, Colorado.

The Continuation Campaign

In 1922, it was discovered that the pledges made to the New World Movement were not only slowing up, but were failing to materialize, owing to the post-war depression; and that something must be done to save the situation.

The Continuation Campaign was launched, and I was placed at the head of the movement in Kansas, having the women only, as our prospect. Furthermore, all money solicited for this fund must be another "over-and-above" offering. In our opinions, these extra appeals are largely responsible for the diminution of regular gifts to our missionary cause.

At the close of the first year in this campaign, Kansas women had to their credit, for this fund, the sum of \$15,016.62, with another thousand dollars to be verified.

We have every reason to believe that the second, and last year, was equally fruitful in offerings, although we have been unable to locate the record giving the exact figures. It was during this campaign that the Women's Page of the *Kansas Baptist* had its inception.

The Woman's Baptist Home Mission Society was organized in 1877, as an auxilliary to the A. B. H. M. S. It did a fine supplementary work. Prominent women of Kansas have had an active part in the work of this society from its beginning serving as secretaries, directors, and members of the executive committee.

These names appear on the honor roll of the society, and will be recognized as being among the consecrated leaders of the Woman's Work in Kansas. Mrs. J. M. Boomer, Mrs. M. E. Wasser, Mrs. Chas. G. West, Mrs. G. W. Cassidy, Mrs. H. G. Frazier, Miss Ina Shaw, Mrs. L. M. Newell, Mrs. M. E. Haines, Mrs. J. H. Sowerby, Mrs. H. H. Pennypacker, Mrs. J. N. Atkinson, Mrs. J. T. Crawford, Mrs. W. C. Coleman, Mrs. W. M. Griffin, Mrs. R. W. Ramsay, Mrs. A. D. William, Mrs. A. S. Jewett, Mrs. C. M. Medearis, Mrs. J. B. Schwitzgebel, Mrs. Henry Ralston, Mrs. Ward Bayles, Mrs. Lowell E. Bailey, Mrs. S. E. Price, Mrs. H. M. Culter, Mrs. S. V. Westrick, Mrs. M. L. Wortman, and a host of others whose names might be added from the records through the years. The Society has not only been an able financial helper but has taught the children in our Sunday Schools and the young women who have been the recruits for the mission work in the fields of the Home Mission Society at home and abroad.

Mrs. W. M. Gray, Chanute

Mrs. Mary E. Haines of Augusta, Kansas was one of the foremost Baptist missionary workers in Kansas. For eleven years she was president of the Woman's Home Mission Society of Kansas. During those years she traveled and lectured in the interest of the work, visiting almost every Baptist church in the state. She was especially interested in the welfare of young women. She taught the young women's class in the Baptist Sunday School many years. She raised large sums of money to support young women students in the Training School in Chicago.

She was also in temperance, prohibition, in women's suffrage, with pen, and from the public platform she effectively espoused the cause of every reform movement that had for its purpose the protection and cultural and social advancement of women.

Mrs. Haines was born in Indiana in 1852 and passed away March 1913.

Her husband, a prosperous lumberman, passed away September 6, 1928, after a lingering illness following a serious automobile accident.

He, too, was deeply interested in the mission work to which his wife devoted so many years of her life, and he was a liberal supporter of the Baptist church.

I give below an abbreviated sketch from the pen of Mrs. M. E. Wasser, who served as secretary of the Woman's Baptist Home Mission Society in Kansas for many years, and also served the Foreign Mission Society as Director of Young Women's and Children's Work for some years, and later returned to Home Mission Society's Work and has continued in some official connection down to the present time. A record of more than fifty years.

The parents of Mrs. Wasser were Mr. and Mrs. Wm. J. McAtee of Atchison. Her mother was a charter member of the First Baptist Church of Atchison. Her father served three years in the Union Army. After the war her parents and their three children removed to Marshall County, Kansas, making the trip in a covered wagon drawn by oxen. They settled near Irving. The daughter, who was the eldest of the children attended "Western Institute" a private school conducted by a professor from New York. Later, school districts were organized and with the coming of the public schools all the children had better educational advantages. Religious services were held in the school house in the winter and in groves in summer. The Elm Creek Church was organized and held its services in the school house for many years, afterward a church building was erected with Rev. Henry Cloud as pastor.

In January, 1874, Rev. J. F. Rairden assisted the pastor in a revival meeting in the school house. A number of young people were converted, among them the author of this sketch then fifteen years of age. They went down to Elm Creek one bright Sunday morning, the ground was covered with snow, and the ice was ten inches thick on the creek—the Rev. Rairden led the happy converts down into the stream where a place to baptize had been cut open, and baptized them. Soon after this, the Blue Valley Baptist Association which had recently been organized, was entertained by this little church. The homes were small but the delegates were delighted to be entertained in the humble homes

and the joy of those days is a precious legacy to the author.

December 17, 1885, this young lady, now a teacher in the Axtell Schools, was married to David Wasser. Three children came to bless the home and were trained in the faith of their parents, and grew up to share the joys of Christian fellowship. In 1891 the family moved to Horton and united with the Baptist Church there.

Here for nearly fifty years Mrs. Wasser, the author of this sketch, labored in the church and Sunday School. She had the joy of seeing one of her own Sunday School girls consecrate her life to mission work—Miss Pearl Page who went to Western China.

This contact led Mrs. Wasser into the wider work as Director of work for Young Women and Children for the Woman's Baptist Home Mission Society and also for some time in the same office for the Woman's Foreign Mission Society. But she returned to the service of the Home Mission Society with which she has been connected through the years. In 1919 Kansas Baptist Women organized the Kansas Baptist Woman's Union. This organization united the forces of the Woman's work in the state. It meets each year in connection with The Kansas Baptist Convention.

Mrs. C. T. Ilsley was the first president, then followed Mrs. J. N. Atkinson in 1922. Mrs. J. H. Sowerby, 1929, Mrs. H. H. Pennypacker, 1937, and she is still serving.

When the National Societies united their work in 1915, the territory was divided into large districts with secretary-directors, who were given state assistants. West Central District comprised the States of Iowa, Nebraska, and Kansas. Mrs. M. L. Wortman was the first appointee as secretary-director for Kansas, and Mrs. Wasser was appointed associate for the northern half of the state. She continued in this position till 1921. She served as district vice-president, which position carried with it ex-officio membership of the National Board. She held that position for a number of years. She has felt the stress of years, and since her husband's death June 12, 1937, she has lived alone in retirement, but she

was well enough to share in the program of celebrating the Fiftieth anniversary of the Horton Church, November, 1937. Her closing words of this sketch are, "The grace of God is sufficient for all our needs." I have gladly given this space to this sketch written by one who lived in Kansas all her life, and has been an active laborer with our Baptist women for more than fifty years.

NORTHERN BAPTIST CONVENTION

After the withdrawal of Baptists of the south, from the Triennial Convention in 1845 the Baptists continued to hold the annual meetings of the associated societies in May of each year. By mutual consent and co-operation each society was represented on the program, which was adjusted annually so that the time for presenting the work was allocated so that there was something of a succession in presenting the work. The same plan was in effect in the State Convention meetings and down through the Associations.

In the Associations the time was more limited so that at times the press or local work left little time for the representatives of the national organizations.

Kansas finally adopted what was designated as "The Wheel Plan", which offered opportunity for each interest to reach the churches at a specified time in districts so that every society had the privilege of presenting its work successively throughout all the districts of the state. This plan provided a better service but was not wholly satisfactory. It was, however, the harbinger of better days, prophetic of a cooperative plan that should unify national Baptist work throughout the Northern territory of Baptists. The unifying spirit was considered and reached its climax in the May meeting in Washington, D. C. in 1907. The delegates of the churches at that meeting proposed a National Convention. The proposition was approved and recommended to the next annual meeting when the delegates would assemble with authority upon its adoption.

The Annual meeting of the co-operating societies was held in Oklahoma City in May, 1908. The proposal was discussed and

adopted. The National organization was named "The Northern Baptist Convention" and Charles Evans Hughes, later Chief Justice of the United States Supreme Court, was elected president.

The Northern Baptist Convention was constituted by the union of five cooperating societies, namely: The American Baptist Foreign Mission Society, The American Baptist Home Mission Society, The Woman's American Baptist Foreign Mission Society, The Woman's American Baptist Home Mission Society, and The American Baptist Publication Society. There were also five affiliated organizations: All cooperating State Conventions. All Baptist Standard City Mission Societies, The American Baptist Historical Society. The National Council of Baptist Men, and, The National Baptist Minister's Council.

The Northern Baptist Convention was incorporated in New York, June 16, 1910. The annual meeting of the Convention is held in May or June of each year. Aside from the business transacted at the annual meeting the work of the denomination is carried on through the cooperating and affiliated organizations, very much like it was done in former times. These organizations aid the churches and support mission work and missionaries as before and the churches contribute to a unified budget which is shared in pro rata by a mutually accepted budget. This mutual cooperation has resulted in a measure of harmony and efficiency that has been gratifying to the rank and file of Baptists.

Perfect individual freedom, and the freedom of the churches is guaranteed by the constitution of the Convention which derives its life from the Baptist bodies which united in bringing it into being.

The churches comprising the cooperating organizations were reported to be in 1937, 7,616 with 1,476,330 members. One hundred less churches than reported the preceding year, but with 17,520 more members. Peace and prosperity abides within the Convention.

ASSOCIATION OF UNION BAPTISTS

From the beginning of Baptist work in Kansas there have been quite a number of churches that have not affiliated with the regular missionary Baptist Associations. The differences in doctrine

kept them apart which in later years were not considered important and a number united with the missionary Convention. The first of these were the Free-will, and the Free Baptist bodies. The separate Baptist churches in Kansas were few and weak. Many of these were eventually disbanded and the members absorbed in the regular missionary churches.

One body of Baptists have kept their organizations down to the present time, though there are only a few weak churches left where formerly there were a considerable number in the rural communities.

A meeting of Union Baptist churches was held at Zion Church in the High Prairie School House in Douglas County, Kansas Territory, May 20, 1860, at which time the Union Baptist Association was organized.

A careful study of the ten articles of union shows that their doctrinal beliefs did not differ widely from the doctrines of the regular missionary Baptist Churches.

Under "Ordinances" they designate a third ordinance, namely: "the washing of feet". Their "rules of church decorum" differs little from the procedure of church government of regular Baptists. It appears that work of their ministers was largely itinerary, in rural communities, with limited remuneration and a small allowance for traveling expenses. Their work was very similar to that of all old time pioneer circuit riders. At one time there were a number of churches in the south eastern portion of Kansas gathered into three Associations. They made overtures for union and succeeded in uniting with at least one Free Baptist Association in this part of the state. From the minutes of the general Association or Convention, the statistical reports never gave over 500 members at any time.

The numbers decreased until in 1935 only 300 members are reported with only eight ordained ministers. The strongest church ever reported by this body of Baptists was at the village of Parkerville in Morris County. That has about 100 members at present and never reported more than that in any minutes that I have had access to.

In early days their missionaries were quite active, reporting at one time thirty-four churches located in Wyandotte, Johnson, Douglas, Jefferson, Osage, and Marion Counties in Kansas. I have not found more than fourteen churches reported present in any one year at the annual meeting of their Convention.

In 1890 Sarah Evans was ordained and sent as a missionary to work in Oklahoma.

It will be seen that this Convention occupied a very limited field. The pastor missionaries seemed to have served their large fields faithfully, though with occasional contact with the churches in their fields of labor they could not feed their flocks in a way that would develop strong churches. However, they did seem to implant in the churches a spirit of harmony, devotion, and loyalty that imparted life and vigor to the members as individual Christians. They developed a loving sympathy and fellowship that made them good citizens and good neighbors.

HISTORICAL SKETCH OF THE SEVENTH DAY BAPTISTS IN KANSAS

In the autumn of 1857, six families of Seventh Day Baptist came from Illinois and settled on farms in Atchison County, Kans., about fifteen miles southwest from the city of Atchison. In 1862, the Rev. A. A. F. Randolph came to visit them under the direction of the Missionary Board, remaining three months. In June of the following year, Mr. Randolph, with his family, located in this frontier settlement. Being full of activity and zeal in the Master's service, he looked carefully to the permanency of these interests, and on August 14, 1863, under his leadership, an organization was effected. At first it was called the Pardee Seventh Day Baptist Church. Subsequently its location and name was changed to Nortonville. All but five of these first members have passed to the church triumphant. For some time this little church held its services from house to house among the membership. After its erection, the "Lane Schoolhouse" was used as its place of worship. Its first church building was erected about two miles north of Nortonville, which was then very near the center of the society. This was dedicated on June 21, 1883. Time wrought many changes

until about one-half of the members lived in and south of Nortonville. As a new building came to be much needed, or very extensive repairs made on the old one, it was decided to make a new house of worship in town. Accordingly, in August, 1900 the old building was carefully taken down and the material was used in the construction of the new one, which stands in the east part of Nortonville. The parsonage was moved as it stood and placed about fifty feet south of the church. Services were held in the new house of worship on the second Sabbath in March, 1901, though it was not dedicated until March 19, 1902. The writer of this sketch has seen several churches built, rebuilt, and moved, but never saw anything of the kind done with so little friction among the membership as in this case.

The church is now in the seventh year of its sixth pastorate. Its members have increased from the original fourteen to two hundred and seventy-seven as given in this directory. The list of pastors are Revs. A. A. F. Randolph, S. R. Wheeler, J. J. White, G. M. Cottrell, J. M. Todd, and Geo. W. Hill. See continuation at close of this sketch which was published in 1903.

Several far-reaching revivals have been enjoyed by the church by which large accessions have been made to its membership. Yet great increase has been by those coming from churches in older states. These were not of the restless, roving class who stay for only a little time then move again, which too frequently is the case in new communities. But, on the contrary, they came to stay, no more to move "out west". They were principally of the very best classes and came to make homes and assist in building up the highest interests of the community.

The large and flourishing Sabbath School, which is much above the average as a working factor in the church, had its beginning back in 1862 with but one class. A marked characteristic of this school is that its members all regularly attend the preaching service and there is no age for graduation recognized. For a large percentage of those of all ages who attend church also attend Sabbath School. Some of its present members were members at its organization.

The Ladies Missionary Society had its beginning in 1882. In all these years of active usefulness its influences have been far reaching. Its benefactions have circled the globe and calls from needy fields and institutions in the home land reaching its sympathies and touch the springs of its treasury.

In the early history of the church, a Mission Society was organized among the young people for the purpose of cultivating a missionary and helpful spirit and interest. Later, this society was changed to the Endeavor Society. The work is carried on in two departments; a Senior and a Junior, with strong organizations. These societies are interested in the support of the Lord's work both at home and abroad. Under Christian Endeavor influences and training some of our best workers have received great inspiration in loyal service for Christ and the Church.

As a body, the church is thoroughly interested in the welfare of struggling, suffering humanity. It does not confine its benevolence within the bounds of denominational lines, but considers the world the Lord's harvest field. And all, of whatever land or nationality, as brothers and sisters and their needs appeal to them. The Missionary Publication and Education Societies of its own people do not appeal in vain for its support, but meet with loyal response.

A marked characteristic of the church is that it has always granted leave of absence to its pastors, at stated or frequent intervals, in which to engage in Missionary and Evangelistic work in other localities. The arrangement with the present pastor is that he may use one month each year for such purposes without decrease in salary while absent. The reflex influence upon itself is to broaden and deepen its interest in all religious lines of work by leading it farther from self and nearer to humanity and humanity's Savior.

Since 1903, there have been six pastors. The present pastor Rev. Lester G. Osborn, led the church in the celebration of its Diamond Jubilee in 1938. It then reported a membership of 198. Of these, seventy-seven were non-resident. Bible School enrollment 120, Junior Christian Endeavor, eleven; Intermediate

Christian Endeavor, thirteen; Senior Chirstian Endeavor, eleven. All organizations had a part in the Jubilee services, which showed the church to be alive and active.

DOCTRINAL

Seventh Day Baptists are thoroughly evangelical and believe:

1. In the one self-existent, infinite God; the Creator, Sustainer, and Governor of all things.
2. In both the human and divine nature of Christ, the incarnate Son of God, and that he came to earth and became the Son of Man. That through faith in him, the sons and daughters of men might become the sons and daughters of God.
3. That the Holy Spirit was the inspirer of the prophets and apostles; and is the instructor, comforter, and sanctifier of true believers in all ages.
4. That the Old and New Testaments are the inspired Word of God, and together, form the only perfect rule of faith and practice.
5. That essential man is spirit, created pure, in God's image. By "the fall" he came under condemnation, and in order to secure salvation he "must be born again."
6. That it is the duty of all to repent, to have faith in the Savior, and to be baptized.
7. That the Lord's Supper is a Christian ordinance to be perpetuated in memory of our Savior's atoning sacrifice.
8. That the seventh day of the week, commonly called Saturday, is the Sabbath of Jehovah, given in the fourth commandment, and never repealed. It is to be kept holy, as a memorial of creation and a type of the saints rest in heaven.
9. In the resurrection of the dead; of the faithful to eternal life, and of the wicked to eternal condemnation.

Lester A. Osborn

SKETCH OF NEGRO BAPTISTS IN KANSAS

During the reconstruction days following the Civil War, the American Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society began extensive work among the freedmen. Missionaries were appointed to work in

several southern states, and a number of schools were established, all were small at first with very poor equipment. Some served for a short time and passed out. A few succeeded, were well sustained, and developed institutions of higher learning with important training schools in connection with them.

Soon after the war, freedmen began to migrate to the northern states. Kansas strongly appealed to these former slaves, now freemen and fellow-citizens. The broad sympathies of its citizens and broad plains of Kansas kindled a brighter hope in the hearts of these humble uneducated people, and multitudes of them trekked to Kansas.

The Baptist Home Mission Society began at once to provide schools for education and training of these new born citizens.

Topeka was selected as the site of an elementary school and a training institute for negro boys and girls. The new settlers furnished students faster than the societies could furnish teachers and accommodation and equipment. Better buildings and advanced courses of study were made available, and attendance multiplied until the state of Kansas was asked to assist in the work. With state aid, government control was required, so that an agreement was entered into whereby the state guaranteed regular support and in turn became responsible for the appointment of a Board of Control. However, it was agreed that a majority of the members of this board should be appointed from the Baptist Constituency. This school, now known as the Kansas Industrial Institute, has for sixty years taught and trained hundreds of negro boys and girls in Kansas.

In 1921, the Central Baptist Theological Seminary was organized in Atchison. The next year, grounds and a building were purchased north of the campus of the Kansas Vocational School, and it became associated with that school. Though not under control of the board, it shared in all academic privileges of its classes.

In 1922, a summer school was organized for preachers and other christian workers. The Dean of the Seminary, the principal

of the Vocational School, and the Secretary of The Kansas Baptist Convention, were the advisory committee in control of the summer school.

Dr. L. M. Denton and Dr. W. A. Sharp of the Kansas City Baptist Seminary served on the faculty of the summer school. The former, for eight and the latter for ten summers. The Kansas Baptist Convention (white) has assisted in the support of the Central Baptist Seminary from the beginning.

In the beginning, Negro Baptist members became members of the local white Baptist Churches. However, the First Negro Baptist Church was organized in Kansas City, Kansas in the later '60's. Leavenworth soon followed and Lawrence, Topeka, and other towns followed in rapid succession until in 1870 there were reported twenty-four churches with 1,643 members. The Negro churches continued in connection with The Kansas Baptist Convention (white) until 1891, when at Lawrence the colored churches organized their own separate Convention. Since then it has been known as "The Kansas Baptist State Convention".

At the Jubilee Celebration of the National Baptist Convention in Chicago, the Kansas Baptist State Convention reported 130 churches with 20,000 members. There churches were gathered into six Associations, namely: Kaw Valley, Southeastern, Southwestern, Smoky-hill, Neosho, and Northeastern. The Convention has its own executive secretary and superintendent of missions. It aids in the support of twenty missionary pastors. It has affiliated with it a Woman's Home and Foreign Missionary Society and a State Sunday School and Young Peoples' Convention. It has contributed much toward educational work. It has liberally aided the mission work in Liberia where their missionary, Mrs. F. B. Watson, holds the appointment of assistant superintendent of Public instruction in Monrovia. They have several other missionaries in that free state founded and fostered by the United States.

I now present a paper prepared by Rev. G. N. Jackson, Superintendent of the Convention, and read at the Jubilee meeting in Chicago.

"Brother President and delegates of the National Baptist Con-

vention: I am to speak to you about the Baptists of Kansas. Kansas is the heart of America. The state of flowers (Sun flowers) whose motto is "To the stars through Difficulties". In shaping the history of the Baptists of Kansas, many are the forces that centered around and paved the way for pioneer living and prosperous growing in the new west.

"The year of Jubilee admonishes us with a triple exhortation. it bids us to think of three tenses and of a threefold progression. We are bidden to reflect on the good old times, to give thanks for the new and better times, and to work for the future times—the best of all. These three times blend together in the one time NOW, which like the morning star seems to betoken the full promise of coming blessings as we enter the portal of the present. Whatever was good in the old times, came from Him; whatever is better today has been wrought among us by His spirit, and because that spirit abides with us and will ever abide, so should we believe and hope that we are evermore the recipients of new and better things. Adhering to the parting injunction of our risen Lord to 'Go ye therefore and make disciples of all the Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you alway, even unto the end of the world'. With these marching orders, the Baptist Church always a pioneer, was among the first to enter the open door of opportunity in Kansas. Among the advance guard in our work were such men as Rev. J. F. Thomas, Rev. P. W. Barker, Rev. A. Fairfax, Rev. W. L. Grant, Rev. J. A. Steward, Rev. C. O. Smith, Rev. Sandfort Griffin, Rev. James Bradshaw, Rev. W. L. Smothers, Rev. Daniel Jones, Rev. W. W. Ewing, Rev. G. W. Brown, Rev. Robert Cox, Rev. Dudley Lee, Rev. Robert Martin, and Rev. J. H. Van Leu. The history of the struggles of these early ministers and their wives who endured hardships as good soldiers of the Cross would make a volume.

"The First Baptist Church of Kansas City, Kansas has the honored distinction of being the first Negro Baptist Church to be organized in Kansas. The First Baptist of Leavenworth, organized soon thereafter is a very close second, but reliable information

gives the first place to Kansas City. Lawrence, whose individual history is more intimately interwoven with the history of the struggle for the emancipation of our race than that of any other city in the Union, twice destroyed by rebel hatred, was the next to effect an organization of a Baptist church. From this beginning Kansas today has to her credit 130 Baptist Churches with a membership of 20,000. Church property, valued at more than \$100,000. One State Convention organized 1891, at Lawrence, one Woman's Home and Foreign Missionary State Convention, a State Sunday School and B.Y.P.U. Convention, and six district Associations.

"Kansas Baptists have helped educate and send Missionaries to Africa. Among the number are Mrs. F. B. Watson, Missionary to Monrovia, Liberia, of whom we are justly proud; Miss Some-tunzi, a native African; Daniel Makubalo; Samie Martin; Samuel Stubbilfield, and it also is contributing largely to help educate many other natives. The latest contribution of Kansas Baptists to the foreign field is another of her beloved daughters, Miss Mildred Griffen of Wichita, Kansas, who today represents Kansas in dark Africa. Much of the credit for the splendid record of the Kansas Baptists is due to the untiring efforts and self-sacrificing service of the noble women enrolled in our District and State organizations. Outstanding among the many who have made the achievements possible are Mrs. Emma Gaines, President of the Woman's State Convention, who has served in this office thirty-five years; Mrs. Ida F. Bates, Secretary and President of the Western Convention; Mrs. E. L. Scruggs, Recording Secretary. These women were ably backed up by the workers of the six districts.

"Just how much credit is due these God-fearing consecrated women will never be known until revealed by Him who knows all things. The remarkable growth of the Baptists of Kansas has not been an accident, it is the result of one of the finest extensive constructive missionary co-operation that can be found in any state. Here Home Missions, State Missions, Foreign Missions, and the Central Baptist Theological Seminary are the objectives of our state organizations. In our Missionary endeavor, much

credit is due to the pioneer work of the sainted Dr. J. H. Van Lue, who stamped the impression of a Christian character on all his work. Under his effort, Kansas was made to blossom. All that he has done and what his life and work have meant to the Baptists of Kansas will not be known until the big book of Van Lue's life is opened, then shall we know how strong was the power of one consecrated man in the making of Kansas Baptist work. A few years before his death, a vision of a Theological Seminary was born in his fertile brain. Being General Missionary of Kansas, and serving in this capacity for more than twenty-seven years during which time with unfaltering service he had helped to strengthen the denomination and race in general in morals, in religion, in education, in industry, and in business, the nature of his work afforded him an opportunity to discover the imperative need of a better prepared ministry and better trained Christian workers among all the churches. This idea was in his mind a number of years before the project was launched. Finally, at what appeared to be the psychological hour, an organization was formed on the sixth of September, 1921, in Atchison by the following named persons and others: Dr. J. H. Van Lue, General Missionary of Kansas; Prof. G. R. Bridgeforth, Pr. of Kansas Vocational School; Dr. W. A. Bowren, Pres. Kansas Baptist State Convention; Dr. J. T. Crawford, General Secretary of Kansas Baptist Convention, (white); Dr. S. E. Price, Pres. Baptist University, Ottawa, Kansas; Dr. J. R. Richardson, Pastor Walnut Blvd. Baptist Church, Kansas City, Kansas; Rev. W. C. Cartwright, Pastor of Ebenezer Baptist Church, Atchison; Dr. W. H. Young, Pastor of Calvary Baptist Church, Topeka; Rev. G. N. Jackson, Pastor of Ninth St. Baptist Church, Lawrence; Rev. E. T. Fishback, Pastor of New Hope Baptist Church, Wichita; Dr. L. W. Hayes, Pastor of Calvary Baptist Church, Wichita; Rev. A. W. Ross, Pastor Calvary Baptist Church, Coffeyville; Rev. H. W. Hill, pastor, First Baptist Church, Leavenworth; Rev. G. T. Raimey, Pastor Second Baptist Church, Junction City.

"The Rev. W. H. Young was elected temporary Dean. The following year Dr. J. H. Garnett of Gary, Indiana, a man of wide experience as an educator was selected Dean. Dr. Garnett served

for three years and resigned to become connected with the National Baptist Theological Seminary of Nashville, Tenn. The Board of Regents then secured Dr. E. L. Scruggs, the present Dean, a man with years of experience and many trained ministers to his credit. For fourteen years the president of the Western Baptist College was Dr. Scruggs. The wisdom of this choice is seen in the unfolding of the possibilities of the Seminary. Last year twenty-six enrolled in the Seminary and fifty in the summer assembly. This year we had three graduates from the Seminary and eleven to receive certificates from the summer course. In the summer school, a course covering three years work is given to ministers, Sunday School, B.Y.P.U., and Missionary workers, and upon the satisfactory completion of the course, certificates are awarded. The Seminary and Summer School have added much in our efforts for the advancement of the Kingdom enterprise. The Lord's blessings have been upon our labors. Kansas has some of the best preachers in the denomination and much of the credit for the success of Kansas Baptists is due these pastors who like the Rev. George McNeal has pastored one church for thirty-seven years. Rev. Chas. Teal thirty-two years; Maple Street Baptist Church, Independence; Rev. D. B. Jackson, twenty years, Eighth Street Tabernacle, Kansas City, Kansas; Rev. J. R. Richardson, twenty years; Walnut Boulevard, Kansas City, Kansas; Rev. W. A. Bowdren, First Baptist Kansas City, Kansas. They are noted not only for the length of their services, but also for their accomplishments and worth. Most of our churches are very considerate of their pastors. Salaries have been doubled and in some cases almost trebled in the last twenty years. Our small churches suffer most from short pastorates.

"The Kansas Baptists have stood loyally by the National Baptist Convention, contributing cheerfully and regularly to all her Boards."

EVANGELISM AMONG KANSAS BAPTISTS

In the beginning, all Baptist missionaries were evangelists. Most pastors also did the work of evangelists. Most of the secretaries, Sunday School Missionaries, and general missionaries

devoted much time to evangelism. Then, there were special workers who devoted themselves to sweeping campaigns of mass evangelism. These were not always Baptists but Baptist churches have ever cordially co-operated in the promotion of extensive united campaigns of evangelism.

In more recent times, Baptists have emphasized evangelism by appointing state directors and carefully planned state wide campaigns of evangelism in an attempt to touch all of our churches. Several simultaneous campaigns have been far reaching and have swept whole associations like a prairie fire. In recent times, also, provision has been made in our Seminaries for courses that emphasize plans, purposes, and practices of evangelism. Baptists believe that the continuance of our churches depends on constant evangelism. It is gratifying to note that from the beginning of Baptist work in Kansas, the increase in membership of our churches in every decade has outstripped the increase in population in a proportion three to one in actual percent of gain.

Recognizing the scriptural basis of the call, the spiritual service of the saved and the united effort of all churches in evangelizing the whole world, we have gone forth joyously to sow the precious seed. And the blessing of God has attended our service in all the world and permitted us to bear our banner at the front of the forces that are earnestly endeavoring to evangelize Kansas and all the world. The pages of history can not contain the names of all who have faithfully served, or can records remind us of all the beneficent work done by those to whom honor is due. The writer of this history is very largely dependent on others for what he writes. I have found no attempt at listing those who have won a place in the book of remembrance for their zeal in evangelism. I must depend on contacts and conferences for the list I give, knowing full-well it is imperfect. There are many more as worthy as those whose names I subscribe. I have not forgotten the good work of our evangelistic pastors, but here aim only to present those who for some time in their ministry have exclusively served in evangelism or in the wider field in general work. Each one who reads these names will want to

add others. That is one purpose in my suggesting such a list —
"Lest we forget."

Robert Atkinson, J. P. Ash, W. A. Ayres, Fred Berry, Wm. Barcafer, D. O. Banta, Carl Bassett, A. E. Burch, A. L. Black, J. T. Crawford, C. W. Cutler, G. W. Cassidy, W. W. Carpenter, H. E. Dana, W. A. Elliott, Leslie Fisher, H. G. Frazier, Elihu Gunn, Theo. Hanson, J. B. Hardwick, J. Hernandez, A. F. Houser, J. F. Ingram, Elmer Josephson, J. C. Killian, W. H. Leyburn, W. M. Martin, S. J. Miner, E. H. Meredith, H. A. Manewal, E. E. McFarlane, Wilson Mills, I. D. Newell, E. W. Olson, J. C. Post, Rev. Petroff, Capt. Quillian, J. R. Rairden, Chas. H. Ruff, Frank Rose, E. L. Ryals, E. S. Stucker, W. A. Sharp, Frank Scheusseler, Maude Skiles, Edna Umstot, Wm. Wilbur, Geo. W. Wise, Thos. S. Young, W. H. Zimmerman.

CHAPTER FOURTEEN

BAPTISTS FROM AFAR

Baptist work in Kansas was begun among native Americans. The first churches were Indian churches. However, with the removal of most of the Indians to Oklahoma, Baptist work went with them. Since the early 50's Baptist work has been with peoples who have colonized within the borders of the state. Many eastern states furnished many colonies who came as pioneers of the prairies. These settlers were led by saddle-bag missionaries into the organization of churches that soon became indigenous to the soil, providing religious and social culture to the native-born Kansans.

The call of Kansas was heard across the sea and many who flocked to the shores of America, many who suffered by the rigors of wars in Europe, came to America to escape conscription even before our Civil War. However, only a few found their way to Kansas, but after the close of the Civil War and the enactment of laws offering the public lands of the west, many colonies of foreign emigrants came and settled in Kansas.

The largest number of these friendly foreigners were Germans. There were only a few Baptists among them and most of those were emigrants that stopped for a time in the eastern states before coming on to Kansas. The American Baptist Home Mission Society and The Kansas Baptist Convention were alert and at once appointed missionaries to work among these new arrivals.

This colonial period extended through a score of years, 1870 to 1890. Which offered the public domain of the frontier to the pioneers. In 1870, colonies came from Russia, Hungary, and Switzerland. In 1870, a Hanoverian colony settled in Barton County, Kansas, by 1880 there were more than 10,000 Germans in Barton and Rice Counties. In 1872, there was a colony of Dunkards from Pennsylvania settled near Wilson in Ellsworth and

Russell Counties. In 1874, a colony of Mennonites located in Marion County. Other colonies followed through the next ten years, locating in Shawnee, around Topeka, in Barton, Harvey, McPherson, Marion, and Butler Counties. By 1877, there were 15,000 Mennonites in the Arkansas Valley Territory. These emigrants brought with them the Turkey Red Wheat which made Kansas the leading wheat state. In 1905, there were over 60,000 Mennonites in Kansas. In 1876, German colonies located in Rush, Ellis, and Russell counties. In 1885-1887, German colonies settled in Marion, Marshall, Norton, Decatur, Rawlins, and Finney Counties. Most of those settling in the northwest were opposed to prohibition and have been strong in their advocacy of liberalizing the sale of liquor. The colonists of Finney County migrated from Canada.

Pastors reported in the German Baptist Association, 1920, Rev. C. F. Tiemann, Moderator, Woodbine; Rev. W. E. Davis, Clerk, Dillon; G. O. Heide, Bethany Church; J. Kepl, Durham Church; R. Klitzing, Ebenezer Church; Theo. W. Dons, Ellinwood Church; C. F. Tiemann, Geary County Church; W. H. Bunning, Herrington; Also, Tampa Church; E. Grallman, Hillsboro Church; J. Pfeiffer, Lorrain; J. A. Pankratz, Marion and Strasburg Churches, A. Rhode, Topeka Church; Pastorless churches—Bison, Dickinson County, Gaylord, and Stafford.

In 1878, colonies of Dunkards located in Dickinson and McPherson Counties. These with the Mennonites offered an inviting field for Baptist Missionaries because of common ideals of doctrines and church policy. Scores of Baptist churches were organized among them and eventually a German State Baptist Association was organized. German churches were affiliated first with The Kansas Baptist Convention. The first report of these we find in *The Kansas Baptist Annual* of 1885. Among the 28,034 German residents of Kansas, there reported 300 Baptists. The next year there were reported 30,000 German residents, twelve Baptist churches with 658 members. In 1920, the last report to be The Kansas Baptist Convention available there were reported sixteen German churches with 1,380 members. Since that time they have reported to their own Convention which includes the German

Baptist Churches of Oklahoma, but statistics have not reached me. However, we know they have prospered and have liberally supported the Baptist missionary program. As the younger generation has grown up, they have become members of the regular English speaking Baptist churches.

The number of German Baptist churches have gradually diminished in recent years because there have been few German emigrants and American born children have become English speaking citizens.

HISTORY OF SWEDISH BAPTISTS IN KANSAS

From the Booklet published by P. Lovene

Among the European peoples that have helped to colonize Kansas, the Swedes hold the second place. There have been several colonies of Swedes in Kansas. They have been widely distributed throughout the state, and for the most part the settlements were not large. There are two or three notable exceptions. Missionary work was carried on in these settlements by missionaries immediately following the Civil War, and a number of churches were organized.

The first Swedish Baptist church in Kansas was organized in Swede Center, Neosho County, Kansas, May, 1869. Later this church was disbanded. In 1880, Rev. A. J. Bengston came to Chanute as the missionary of the Scandinavian Baptist Missionary Society. Special meetings were held in which many were brought to Christ. These with a few Baptists who were members of the original first church were gathered into a church in Chanute, February 14, 1880. The church prospered under the care of successive pastors. Some of whom became widely known in the state in connection with the Swedish work.

Under the pastorate of Rev. A. E. Carlson, the church decided to conduct the Sunday School and the evening service in the English language, and the name changed to The Grant Avenue Church. The church had for many years a representative on the Amazon river in South America, Rev. E. A. Nelson and wife.

A Swedish Baptist church was organized in Edwardsville on September 12, 1872, but it struggled along almost as a family church. A small stone building was erected four miles out in the country. In 1884, the church was transplanted to Wyandotte where they worshipped in a rented hall. But difficulties arose which caused the disbanding of the church in 1886.

On May 12, 1877, a Swedish Baptist Church was organized at Concordia under the ministry of August Johnson from Chicago. A meeting house was erected the next year. Capable pastors served the church and it prospered. J. A. Huggerth was called as pastor in August, 1898. Under his ministry a new and commodious building was erected. During the term of service of the next pastor, Rev. A. E. Asplund, the Sunset Home was removed from Clay Center to Concordia. In 1918 Rev. C. W. Anderson became pastor. During his pastorate the Concordia Hospital was established under the Board of Sunset Home. In 1924 the English speaking and Swedish churches united and Rev. W. G. Holmberg was called as pastor May, 1924. In 1925 a new building was erected and it was dedicated September 26, 1926.

On June 24, 1878, a Swedish Baptist church was organized at Leonardville. In 1883-84, a building was erected under the pastoral direction of Rev. A. J. Bengston. A great revival came to the church under his ministry. During his stay at Leonardville, the pastor held meetings at Clay Center, Waterville, and Randolph. The church carried on with some success down to the present.

On August 20, 1879, a Swedish Baptist church was organized in Kansas City, Kansas. August Olson was chosen deacon and served forty years. Andrew Stake was elected Clerk. Rev. Showgren served as pastor until 1885. A small building was erected in 1881 in the "bottoms" until 1887 when the church purchased the present site on Ohio Street between 6th and 7th. In 1886, Christopher Silene became pastor under whose administration the present house of worship was erected. Rev. A. A. Hammer served the church from 1891 to 1897. He was followed by Gustaf Lundquist until 1901. In 1902 came Rev. N. C. Parsons for four years. He resigned to go as a missionary to India. Then C. A.

Segerstron served the church from 1907 to 1913. Rev. K. A. Johnson served the church during the world war, then was raised the question of changing the services to English. In August, 1918, K. E. Byleen became pastor, from that time the evening services were conducted in English. At the end of forty years the church numbered 348, and had received into its membership 645 members, and had received into its treasury \$71,327. It sent out its pastor, Rev. N. C. Parsons and wife to India, and two young women also had gone out as foreign missionaries, Miss Sara Walgren and Miss Oliva Johnson.

Two young men who were members entered the ministry, Rev. O. G. Sten, and Rev. C. Wahlborg. The church has had many gifted pastors and many consecrated laymen who served long and well.

June 20, 1880, a Swedish Baptist church was organized in Lawrence. It continued a useful service until 1896 when it united with the English speaking Baptist church.

On Aug. 16, 1880, a Swedish Baptist church was organized in Osage City. Several faithful pastors served the church but it also passed through some trying times. Several outstanding leaders were members of this church. B. A. Rosenquist, who was post-master for fourteen years, P. J. Person and wife, C. Person, C. Oslund and wife, Brita Johnson, C. A. Berg, Alfred Johnson, and August Olson and wife, all these were charter members. In 1883, a good building was erected. Rev. E. W. Olson became colporter in 1905, while a member of this church and continued thirty-three years. P. Lovene began work here June 1, 1913. During his pastorate, Rev. J. C. Killian with his chapel car, assisted in a meeting that reached many children. The Swedish families have gone away and their children have entered the English speaking church. However, it is evident the good work done there was not in vain.

Enterprise is the center of one of the earliest Swedish settlements in Kansas. In the fall of 1880, a Swedish Baptist church was organized there with five constituent members. The members were poor and few in number. For many years they carried on

without pastor or house of worship. In 1902-03, the state missionary, John A. Erickson, held a meeting there and many were converted. In 1905, the church bought an acre of ground two miles east of town and erected an attractive building. Rev. G. A. Dalquist served the church seven years. During his pastorate a parsonage was erected costing \$3,000. For some years past the church has been served by Rev. S. S. Hageman, and the services have been conducted in English. He resigned in July, 1933 and moved to Ottawa.

In the year 1870, a half dozen Swedish Baptists came from Sweden to Lindsborg, but they had no church affiliation. In August 1880, a Baptist church was organized in the home of P. E. Erickson. The church held together, barely making time till 1887 when Chas. Palm came as pastor. A good revival was held and several were baptized. January 1, 1892, Rev. J. Huggerth became pastor. He led in the erection of a small brick church building. Several short pastorates followed. P. Lovene was called and entered the work July, 1908. In 1915 Rev. J. O. Larson became pastor at which time the church began to consider the urgent need of a new church building. Providence favored the church in putting it into the heart of a certain rich man to return to Lindsborg where he had wooed and won as his wife the daughter of P. A. Peterson, a deacon in the church. This good man, Mr. P. O. Hegberg, resolved when riches were showered upon him that he would worship God with his wealth. He proposed to give \$6,000 toward a new building if the church would raise a like amount. The church responded and by heroic self-sacrifice succeeded, and on May 25, 1919, the new house was dedicated at a cost of \$17,500. This forward movement was a great encouragement to the few workers who had toiled on faithfully overshadowed by the larger interest of a great college church, but with the equipment of a new building, strong pastors were called to the church and other wise workers were attracted to the enlarged field. In 1922, English began to be used in the evening service. Three years later, English was used in all the regular services. A most natural course in all Swedish churches as the youth in the churches multiply and take the responsibility of leadership.

When the Swedish Missionary, P. Lovene, moved to Lindsborg as pastor in 1908, he encouraged work at Falun as an outstation. In 1910 a church was organized there. The church joined with the English speaking church southwest of town and called Rev. A. B. Colvin as pastor. The work was carried on in both languages, but short pastorates with long intervals between made the work of the church difficult and many from the field returned to the home church in Lindsborg. But friendly interest and co-operation of the Lindsborg church has kept the Baptist interest alive as a missionary outstation.

As early as 1877, a few Swedish Baptists settled in Topeka. They attended the services of the First Baptist Church. In the fall of 1879, A. Johnson came and held a good meeting and many believed. A Swedish Baptist church of eleven members was organized January 1, 1881, in North Topeka. Lots were secured at Sixth and Filmore and a church and parsonage were erected under the leadership of pastor C. Silene. In 1884-86 under the pastorate of M. Larson, the property was sold and a new church was erected at Fourth and Filmore. The church struggled along under debt and financial difficulties. A new parsonage was erected in 1893, under the pastorate of Rev. David Oberg. About this time the church adopted tithing as their system of financing the work. The debt was paid and the church prospered. A fund for a new building was begun and fostered through two successive pastorates. Rev. C. A. Segerstrom, who served the church 1916-20 led in the erection of the present commodious building in 1918, at a cost of \$28,000. Rev. Albin Holmer became pastor in 1922. The church then took the name of "West Side Baptist". Services in English were begun. Many English speaking Baptists have united with the church. A new parsonage was purchased on Western Avenue. The old one is now used by the caretaker of the church. A pipe organ has been installed and the different departments of the church have been efficiently organized into a harmonious unified working body under capable leadership. Rev. A. Holmer is just entering his seventeenth year as pastor October, 1938. Many small churches have been organized in other Swedish settlements but changes and removals have depleted some that

have been disbanded. Some have continued to struggle on under very trying circumstances even as those that we have sketched that have prospered in a larger way, but what we have portrayed will suffice to picture the heroic devotion and determination of Swedish Baptists to carry the banner of the cross to the peoples of the whole world.

GENERAL WORK AMONG THE SWEDISH PEOPLE

The Scandinavian Missionary Society has no definite date fixed but it probably organized in 1879 or earlier. Its first recorded meeting was held in February, 1880. The discussions there presupposes an organization. In fact, A. J. Bengston was sent to Chanute by the society the previous year. Quarterly meetings were held in 1880. The first recorded annual meeting was held in Topeka in May, 1881. At that meeting the name was changed to "The Scandinavian Baptist Conference of Kansas" to be affiliated with The Kansas Baptist Convention. The Conference reported twelve churches that year, with 230 members. Rev. Aug. Johnson was appointed missionary. The American Baptist Woman's Home Missionary Society appointed Miss Anna B. Nelson as a missionary to work under the direction of the Conference. The next annual meeting was held in Osage City, June 3-5, 1882. P. Dahlquist of Topeka was appointed State Missionary at \$35.00 per month. The work went on from year to year but no report is available until the Conference met in Clay Center in September, 1890. Magnus Larson, Corresponding Secretary, reported 212 persons baptized and forty-seven received by letter. The Conference called A. J. Bengston as Colporter. In 1910, the annual meeting was held in Kansas City, celebrating the 30th anniversary. As the general workers had been poorly supported it was decided to discontinue them.

UNITED GENERAL CONFERENCE

In 1913, the Conference again called a missionary. C. A. Segerstrom served one year. J. A. Huggerth served about one and a half years. January 1, 1918, P. Lovene took up the work and continued for three years. He did good work among the pastorless churches. He was succeeded by A. A. Anderson for a year and he

was followed by A. E. Carlson. At the Conference at Concordia in 1920, the Missouri and Kansas Conferences were united. The Kansas Conference reports for that year was published in *The Kansas Baptist Annual* which gave twelve churches with 836 members, which was twenty-four less than the preceding year. As most of the churches were weak and the youth allied themselves with the English speaking churches, many churches have later disbanded or united with the English speaking churches, but the Swedish members have continued as staunch supporters of the Baptist work.

SWEDISH SUNDAY SCHOOL UNION

The American Baptist Publication Society began to aid the work of Sunday Schools among the Swedes by supporting W. Skoglund for several years. The Sunday School Union was formed in Topeka in 1888. C. A. Sanvall, G. A. Osbrink, and A. E. Carlson each gave part time to this work until 1901. In 1905, Rev. E. W. Olson was appointed missionary colporter. He served in that capacity for thirty-three years, for the most part in Kansas, giving a portion of his time to Nebraska for four years. He retired at The Kansas Baptist Convention in Lawrence October, 1938.

YOUNG PEOPLE'S UNION

The Swedish churches maintained Young People's Societies for education, edification, and training of their young people. In 1905, Kansas and Missouri joined in a general organization named "The South Western Young Peoples' Covenant" which served to inspire and foster a spirit of brotherhood and devotion.

SWEDISH MINISTERIAL UNION

Almost from the beginning, the Swedish pastors have had a days meeting before the annual meeting of the Conference to discuss doctrinal and practical questions. This union assumes no ecclesiastical authority but forms a close bond of fellowship and love and is a source of helpful council.

SWEDISH WOMAN'S MISSIONARY UNION

Beginning with Anna B. Nelson, there have been a succession of women missionaries. Miss Mary Peterson came in 1885. She

was a trained worker with unusual native talent, consecrated, and self sacrificing. She carried on alone for nine years and then married P. A. Peterson of Lindsborg. Two women evangelists left their imprint on the churches, and their work is still held in loving memory by many. Many others might be named who were true helpers in the Kingdom work.

SUNSET HOME

At a meeting in Chanute in 1905, the Swedish Baptists decided to build a home for old folks. Rev. August Johnson gave the first \$100, became the first inmate, and was the first one to be translated from the Home. The Home was opened in Clay Center in 1907, where it continued for four years. An attractive proposition was made by two wealthy citizens of Concordia which was supplemented by the city. This was accepted and arrangements were made to move the Home. New buildings were erected on Sunset Hill, Concordia, and in 1911, the old folks were moved to their new home which cost \$28,447.91. A. P. Hanson, N. N. Morten, and P. Ecljenholm carried on the work for some time with Mrs. P. Benson as matron. In 1918, Mr. and Mrs. Fred Carlson of Topeka, accepted the superintendency of the Home. January 5, 1920, a hospital was opened in a building near by which cost \$22,500. Dr. A. J. Edstrom was in charge a number of years. He was followed by Dr. C. O. Anderson, aided by an efficient corps of resident physicians. In 1921, The Kansas Baptist Convention voted to join in the maintenance of these institutions. An annex was built at once with living quarters for the Superintendent, a large dining room and twenty-nine living rooms. When the Carlsons could carry on no longer, Rev. J. P. Erickson was secured as superintendent. The Home has made progress under his administration. There has been begun a group of family houses which provide more home - like accommodations. There are now about 100 old people being cared for in the Home. It has become a limited sharer in the budget of The Kansas Baptist Convention.

THE DANES IN KANSAS

There appears to have been but one Danish Colony in Kansas. That was in the vicinity of Jamestown and Randall. Baptists

did some mission work among them. Two churches were reported among them as early as 1885.. They never were strong and appear to have been absorbed into the English speaking churches in a few years. However, the church at Jamestown continued for some time and raised up some stalwart leaders.

FRENCH BAPTISTS IN KANSAS

The first French colony was founded in Northeast Kansas by Dr. Carl Mari Antonin Campdoras in 1855. The first settlers numbering about 500 fled from France through fear of Napoleon III. They began the planting of vineyards, and other colonists were attracted until 1890, there were over two thousand French peoples. But under the restrictions of prohibition, the colony scattered and eventually lost out and was absorbed in other pursuits and departed to other places. Baptists did little work among them other than an occasional visit from the French Missionary, M. Boissiere, who purchased a 4,000 acre estate thirty miles southwest of Ottawa and begun a cooperative farm called "Prairie Home". He induced a number of silk workers to join the colony and the name was changed to Silkville. The colony prospered for a time but at last it was given over to an industrial enterprise in 1884. This school was finally given to the Odd Fellows for an Orphans' Home, with some \$12,000 cash. The property was sold to J. O. Patterson in 1910, for \$130,000. The palatial stone mansion was burned in 1916. The Baptist missionary visited this colony occasionally but no permanent results came from it.

In 1860, fifty French men organized an agricultural company and bought 91,000 acres of land in south McPherson County and divided it into fifty homestead estates, and attempted to operate the colony on a cooperative plan. It succeeded for a time but eventually reverted to American ideal of individual ownership and promotion.

The Baptist Missionary did much work in this colony and organized a French Baptist church at Mound Ridge which continued for thirty years, and finally was converted into an English speaking Baptist church, and later was disbanded. In 1881, a

colony of about 700 French people came from Alsace, to Cloud County, Kansas. The French Missionary did much work among them, and a French Baptist church was organized near Clyde, which finally joined with other Baptists in the town. But the church has had a hard struggle, though it still has a name to live. In 1872, a French colony of about 300 came to Topeka, but soon they drifted away. A small colony of French also settled near Humboldt, in Allen County, but Baptists approached these two colonies sympathetically through the work of The Kansas Baptist Convention. No organization work was ever established among them. Today, Baptist work among French people continues by individual contact and French colonies in Kansas continue only in the pages of history. Baptist work has become only a pleasant memory in the minds of a few good citizens who in the new birth became Christian citizens of a new nation.

WELSH BAPTISTS IN KANSAS

The Welsh that have come to Kansas have for the most part come as individuals or in small groups and have readily allied themselves with the English speaking churches in the communities in which they settled. However, there were two colonies of Welsh that came to Kansas and settled together, one in Brown County, and the other in Lyon County. Some encouragement was given these early settlers by our early saddle-bag missionaries.

The Welsh colony in Brown County came from that sturdy Baptist people whose forebearers were evangelized by early missionaries who immediately followed the Apostles and brought the gospel to Wales before Britain was overrun by the Romans. These primitive Welsh Baptists who ever held to the simple teaching of the Word have established the best claim to apostolic succession of any people in the world.

The Baptist people who settled in Brown County organized a church at once. They erected a building six or seven miles northeast of Hiawatha, where they continued to worship until their children grew up and all the colonists became Americans. Then as good loyal citizens, they gave up their own organization and united with the First Baptist Church in Hiawatha.

MEXICAN BAPTISTS IN KANSAS

For many years there has been an inflow of Mexican emigrants into the southwestern states. Chiefly, they have settled in California, Arizona, and New Mexico.

The scarcity of laborers during the World War gave an unusual opportunity for them to get in the maintenance of the railroad lines in Kansas. Because they were willing to work for a minimum wage, most railroads employed them in Kansas and little colonies were found at division points of most of the railroads.

Quite a number were also attracted to the beet fields in the valley of the Arkansas River about Garden City. The Kansas Baptist Convention, in cooperation with the Home Mission Society appointed a missionary to work among the Mexican Colonies that had become more or less permanent at certain centers along the railroads. At three centers where there were large numbers of Mexicans who had found work and established homes regular work was carried on and soon Baptist churches were established among them. First, at Kansas City, Kansas, then at Topeka, and Wichita. The Home Mission Society appointed Rev. E. B. Brown as General Superintendent of Mexican Missions. While living in California, he devoted considerable time to the work which resulted in strengthening and systematizing the work. Buildings have been provided for the churches already mentioned in the three larger fields, and a missionary makes regular visits to the little communities along the railroad lines and the beet fields. The work is most hopeful as the Mexicans are more free in the states from the dominating influence of the priests in this country than they are in their own home land. Besides the good work done here, there have been many who have returned to Mexico who have become helpers there and have greatly encouraged the Baptist workers there.

HISTORICAL SKETCH OF THE CITY MISSION SOCIETY
OF KANSAS CITY, KANSAS

Baptists of Kansas City, Kansas, have ever been moved by the pioneer missionary spirit, while they have been confronted by the

needs of a rapidly growing industrial city. They have had to confront the unusual situation of providing religious privileges and the comforts of the gospel for the toilers in this great industrial area. With only scant encouragement from the directors of the industries, and while building their own homes and their church buildings, they have had only a small share of the wealth that their hands have produced.

The State Line seems to have been the first sky scraper in Greater Kansas City, so that the wealth that would come from hence cannot and the workmen that would pass over thence may not, for there seems to be no open door of communication. This imaginary line has not only been a most formidable barrier to progress, but it has intensified every problem, political, economical, social, and religious, and has placed upon Kansas City, Kansas all the burdens of a great cosmopolitan city with only a small share of the returns that come from its persistent, patient service and progress.

In the beginning, Baptists realized the need of cooperation in caring for the work. The churches gladly extended helping hands to new fields and furnished many volunteer workers to teach in Mission Sunday Schools and to aid pastors in providing religious services for the unchurched districts.

In 1902, a City Mission Society was organized and through it a concentrated cooperative work was initiated, directed by a fine body of consecrated laymen and their devoted pastors. Within a year, seven mission stations had been established with an enrollment of more than 600.

Following this good beginning, a campaign was initiated to provide permanent homes for these children of the churches. Lots were secured for several of them, and houses were erected for some of them.

The need of a more effective and permanent organization now became apparent. The old City Mission Society disbanded and on February 20, 1908, the Baptist City Mission Society was organized, and later a charter was obtained from the State of Kansas.

The Kansas Baptist Convention offered to provide half the salary of a City Missionary. The new organization immediately raised the other half.

Rev. A. D. Phelps, for many years the Recording Secretary of The Kansas Baptist Convention, was called as the first missionary of the Baptist Missionary Society of Kansas City, Kansas.

Rev. Phelps entered upon the work April 1, 1908, and pressed forward vigorously for a year. He preached regularly on three fields, viz: London Heights, Grandview, and South Valley. He also projected and supervised the erection of the first building at London Heights. Failing health compelled him to close his work at the end of one year of service.

Rev. C. C. Stillman was appointed and entered upon the work at once. One of the Missions that had been cared for by Rev. Phelps was closed, but three others were taken up by the Society. Additional workers were secured from the Seminary, and a Missionary Visitor was added to the staff. Miss Minnie L. Pennoyer took up that work May 1, 1910, and continued a most fruitful ministry for five years. Rev. Stillman closed his work with the month of March, 1911.

April 1, 1911, Rev. Ray E. York, succeeded to the work with the title of Missionary Secretary. This name, though covering a wider field, did not approach the extent of his work. He was superintendent of Missions, Financial Secretary, City Evangelist, and Trouble Man for all the Missions.

The work was thoroughly re-organized and systematized and the field carefully surveyed. Work was begun at Bethel, east of the Kaw for Croats and placed in charge of Miss Nathana Clyde, April, 1911. Two additional Missionary Visitors were employed. Four churches were organized and five chapels erected. Mission Stations were increased to eighteen. The income of the Society increased from \$1,700 to \$7,000. A considerable portion of this was applied to securing permanent homes for the new churches. The Mission Sunday School attendance increased from 125 to 922 and there was an average of 200 baptisms per year.

Among the other missionary pastors employed was a man who devoted a part of his time to the Mexican population, residing in Armourdale.

A Greater Kansas City received inspiration and assistance from the Secretary and a loyal group of laymen who helped in the work. A missionary tent was purchased which provided the initial meeting place in a number of communities where prosperous Baptist churches have grown up. Not all achieved success that were planted; however, the circle of the missionary service was extended to many suburban fields.

Rev. York's term of service extended from early in April, 1911, to the Ides of March, 1916. Five full years of faithful seed sowing, and cultivation of a cooperative consciousness among the Baptist of Kansas City, Kansas.

Sixteen churches were organized in the city and its environs; several building enterprises were initiated. Encouragement and help was extended to many small and struggling churches.

The City Mission Society continued for a time without a secretary after the resignation of Rev. York. The President, Mr. C. B. Hewlett, exercised an active supervision over the work and was ably assisted by a number of lay members from several of the churches. Toward the close of 1916, Rev. C. A. Earl was appointed Executive Secretary.

War conditions greatly mitigated against the progress of mission work. The drafting of men and repeated financial drives depleted both forces and finances; toward the end of 1917, Rev. Earl tendered his resignation after a little more than a year as Secretary and entered United States service over seas.

Following his resignation, there was another long interim during which President Hewlett did good work directing the business of the society, securing much help from volunteers from the men's brotherhoods.

In January, 1919, Rev. W. A. Sharp was appointed Executive Secretary and entered upon the duties of the office the middle of February.

Steps were taken at once to reorganize the Society. A new constitution was adopted conforming closely to that of "Standard" City Missionary Societies, and a new charter obtained.

In his inaugural address Secretary Sharp urged a program of building for poorly housed churches and a new home for the Bethel. The latter was secured at No. 14 South Seventh Street, and this mission upon entering its new quarters entered upon an unprecedented period of activities and helpful service as a Christian Center under the name of Bethel Neighborhood Center, which has become a model for Americanization activities carried on by our denomination.

Some of the churches put on programs of building or enlargement which has continued until most of our churches are able to serve their communities fairly well.

Soon after the close of his first year, the Secretary entered the service of the Kansas City Baptist Theological Seminary as professor of Missions and Evangelism, but continued through his second year in connection with the work of the City Mission Society.

In May, 1921, Rev. P. H. Seise took up the Secretarial work. His administration was marked by an active period of evangelism in the earlier years of service. The work among Mexicans receiving special attention, and a suitable building was provided for that work. Ill health hindered him in the later years of his term of service, and he retired on that account in the early part of 1925.

The City Mission Society was without an active Secretary for some months. Toward the close of 1925, Rev. E. L. Ryals was elected Executive Secretary. Entering upon the work January 1, 1926. He carried on a constructive financial campaign which helped most of the churches in increasing their budgets and raising the amount of money contributed for missions until the city exceeded the average per capita amount contributed to the unified budget of that contributed by the churches of the state.

Two new churches were organized during this period, but the greater stress was placed on strengthening churches already

organized rather than organizing new ones. The outlook became most hopeful and there was a spirit of wholesome cooperation, and a growing spirit of spiritual service.

Then began the days of depression which accompanied the efforts of reconstruction following the World War when contributions to christian work were greatly depleted. Secretary Ryals was assigned to a wider field of evangelism in outlying districts, and the work of the City Mission Society became more and more limited until at last Rev. Ryals was appointed missionary to the western district of Kansas in 1934, and the City Mission Society was left to the care of local leaders and helpers from the churches in the city.

After his resignation as Secretary of the City Mission Society, Rev. W. A. Sharp was selected President of the Society. While serving in that position, he led in the enlargement of the work in securing two additional buildings for the Bethel Neighborhood Center. Also, buildings for two new churches—Mission Hills and Quindaro, and for the Mexican Baptist Church in Armourdale. Thus completing the housing of the City Mission projects, which he proposed at the beginning of his Secretaryship.

BEGINNING OF BETHEL NEIGHBORHOOD CENTER

This waif was cared for in a rented home until 1919, when The Kansas Baptist Convention, the American Baptist Woman's Home Mission Society, and the American Baptist Home Mission Society united in providing it a home at 14 South Seventh Street, Kansas City, Kansas where it has continued to live and serve. It soon grew its spacious quarters, and the same societies provided additional room. It was associated very closely with the City Mission Society from the time of its removal to its new location at Riverview. The Superintendent of the City Mission Society was provided an office in the new building which became the headquarters of the Baptists of Kansas City, Kansas. In 1921, when Miss Clyde was called to Philadelphia by the Publication Society to serve in a larger way, Miss Otilie Pechous was appointed superintendent of the Bethel Neighborhood Center. This was a

most happy union for Miss Pechous had not only graduated from the Training School in Chicago, and also from the Training School in Kansas City, but she had labored with Miss Clyde as a helper in the Bethel. She has proved to be most excellent for the place. The work has been efficiently carried on and enlarged under her supervision. It is now spoken of as one of the best community centers maintained by Baptists. She has gathered a staff of trained workers who are efficient leaders in their respective departments.

I quote from the report of the Bethel for the year 1937: "The Center now has a staff of four besides the Superintendent, Miss Oillie Pechous; Miss Eloise Adkins, A.B., of Huntington, West Virginia, a graduate of the Baptist Missionary Training School of Chicago; Mr. and Mrs. Albert McCall. He directs the boys' activities and his wife assists in the childrens' work.

"Twelve nationalities have assisted in activities of the Center the past year the Center makes from 6,000 to 12,00 contacts each month. Contacts being a visit to homes in the neighborhood, or visit of some interested individual to the Center for consultation and advice. The aim of the workers is to serve all groups in the neighborhood, preserve family unity, assist in the home, the school, the church, and in the social activities of the community."

THE CHRISTIAN CENTER

1 9 2 8

Nineteen hundred years ago, two young men followed One whom they wished to know. When He turned and beheld them following, they were emboldened to ask, Master, where dwellest Thou?" Quickly He responded with an invitation, "Come, and ye shall see." Was not this the first Christian Center, the humble dwelling in which Christ as host extended hospitality to those who wished to know Him? Because of His example, the homes of the first followers of Jesus were homes of generous hospitality.

Men everywhere are still asking the yearning question, but in our modern life, the welcoming invitation is not easily heard. Unacquainted with the customs of the new country, ignorant

of its language, too timid and more often afraid to enter our churches even when the open doors invite, it is not easy for the stranger from another land to find the answer to his question, for it is not a spoken one. He will not even whisper it until some friend finds him and wins his confidence.

The Christian Center is such a friend. It means "Living Christ in the midst of the people," and there is no surer way of demonstrating the power of the Gospel than to live its teachings close to the hearts and lives of the people.

A short time after the opening of one of our Christian Centers in the heart of a great steel-producing region, a strike broke out in the mills. Several strikers were seriously injured. There was no hospital to receive them. The doors of the Christian Center were the only friendly doors opened to the sufferers. The wife of one of the injured man said, "We have the cross on our churches, these peoples carry it in their lives; we have Christ on the altar, they have Him in their hearts."

A Christian Center knows no eight-hour-day. The number of its activities is legion, varying to meet the local needs, but always seeking to reach the whole family. Athletics make a strong appeal to the boys. There are gymnasium periods for the girls also. The clinics, classes in hygiene and home nursing teach the women and girls about the care and feeding of the family. Public baths are a boon which only those who are in the work can truly appreciate. The various clubs and classes afford educational opportunities which these under-privileged boys and girls would receive in no other way. Of special value to the adults are the classes in English and in Citizenship. The day nursery is not to be overlooked. It proves itself a haven of blessing to the children of mothers who are compelled to work. The "family night" and "open house" provide for the special and recreational life of all the groups. All the work is done with one purpose in mind—to bring people into a personal relationship with Jesus Christ. In addition to the weekly schedule of activities, a full Sunday program is carried on.

Who can estimate the value of such a Center of Christian friendship? Monthly reports may tabulate to some extent the number of contacts, but only eternity can measure the influence which has gone out. Great is the need in places of congested population for the Christian Center. Great, also, is the opportunity in this field of work for a consecrated and trained young man or woman to render a vital Christian service. "Other sheep have I which are not of this fold; them also I must bring." This is the privilege of the Christian Center and its workers.

Miss Otilie A. Pechous

CHAPTER FIFTEEN

KANSAS BAPTISTS AND EDUCATION

Baptist in Kansas have shown a deep interest in education, even before the organization of The Kansas Baptist Convention, two Associations had taken steps to found a college.

OTTAWA UNIVERSITY

At first the Board consisted of four Indians and two white members. Later, the Board was changed to twenty-four members and it was placed under the authority of The Kansas Baptist Convention. The Board authorized the sale of 5,000 acres of the land granted by the Government at \$1.25 per acre. There were 1,280 acres sold, then came the transfer of the Indians to the Indian Territory and the remainder of the land reverted to the Indians except 640 acres adjoining the town of Ottawa which was deeded to the school.

Through the years there have been many loyal helpers of the school. The American Baptist Home Mission Society supported the first financial secretary, Rev. Robt. Atkinson. Then the American Baptist Educational Society became an interested partner in the support of the school. In recent years it has become a sharer in the annual budget of The Kansas Baptist Convention. The University has now assets in buildings and grounds, and an endowment amounting to more than a million dollars.

The school has been fortunate in having had capable men to administer its affairs, and a long list of scholarly men have always made up a teaching staff that has placed the school in the first rank of colleges in the state.

The University has been fairly well patronized by Baptists, though its doors have always been open to all students interested in higher education. It has ranked with the best in scholastic attainment of its students. Its honor roll is a long one. Business

men, educators, statesmen, pastors, and missionaries have gone from its halls to compass the earth, who have shared liberally and sacrificially in moulding and maintaining a high type of Christian citizenship wherever they have served.

I append here a page taken from the 70th anniversary program presented by the University in October, 1935.

"The University is in a most prosperous condition. It has recently enlarged its faculty and curriculum and is now in the midst of a building campaign. It holds the confidence of all its patrons, and its place among the best schools in our state.

"Ottawa University was established by combined efforts of white Baptists and the Ottawa Indians. The first movement for such a school came in 1859, when the Baptists of the state, realizing the need of a Christian educational institution, sought and secured a charter to found what they named the Roger William's University. The problem of locating the institution was carried up to the first state convention held in Atchison, June 6-8, 1860.

"John Tecumseh Jones (Tauny Jones), who had for several years been the interpreter for the Ottawa Indians, and had by them been adopted into the tribe, took an active part in the development and location of the university. Through his leadership, the government set apart 20,000 acres of land, and through his persuasive influence, Ottawa was selected as the permanent site with the understanding that the school would be available for both the Indians and the Whites. The name was changed from Roger Williams to Ottawa University. The first building, now known as the Tauny Jones Hall, was begun in 1864. The University was actually started in 1865, (as an academy, largely attended by Indian students).

"When the Ottawa Indians were moved to Oklahoma in 1867, a new arrangement was made by which Ottawa University was retained by the white Baptists. Much discussion arose and there was danger lest the school might not continue. The American Baptist Home Mission Society directed its first General Missionary, Robert Atkinson, to assist in adjusting propositions and in

retaining the school. Mr. Atkinson was a forceful leader, a clear thinker, a good speaker, and a sane business man. He succeeded in his leadership. The school was kept for the Baptist denomination. A section of land known as 'college farm' and 1280 additional acres were also saved for the institution. Taub Jones Hall was completed in 1869, and classroom work was transferred to that building. (Then began the first college classes.)

"In the educational work of Ottawa University, Professor M. L. Ward holds the leading place during early years. He came to the college in 1869. After five years of service he went to Manhattan but returned to Ottawa in 1884. He was an educator and put the stamp of his powerful personality upon his pupils. He resigned in 1905, but continued his residence in Ottawa and was a constant friend of the University until his death in 1923. Ward Science Hall stands today on the campus as a memorial in honor of the life and service of Professor Milan L. Ward. ("The grand old man of Ottawa University".)

"The school has passed through many periods of struggle. In the later seventies and early eighties, no definite salaries were paid to the teachers. Each instructor received a portion of the income in agreement with a prearranged ratio.

"In 1884, Dr. George Sutherland was employed as instructor in Greek, history, and economics. Professor Ward felt that administrative duties were irksome and as a result Dr. Sutherland became Acting President in 1887, which position he held until 1890. The first constructive movement for an endowment was started under his leadership.

"Dr. Franklin Johnson, cultured and capable educator, was president from 1890 to 1892. The endowment was increased and the standards of the school lifted. He is especially remembered and cherished as the author of "My Ottawa."

"Dr. J. D. S. Riggs was president from 1896 to 1905. Under his leadership, a new administration building was erected which, unfortunately, was destroyed by fire the day before the school was to open in 1902. With renewed effort, the present administration building was immediately constructed.

"Dr. Silas Eber Price was president from 1906 to 1924. The longest presidency thus far in the history of the school. It was an era of enlargement. Ward Science Hall, a gymnasium, and a heating plant were built. The historic old Taub Jones Hall was reconstructed and beautified. The endowment was greatly enlarged.

"In 1924, Dr. Erdmann Smith was chosen president and retained the position until his resignation in 1931. At that time, Dr. W. P. Behan, who had been with the University since 1922, and had served efficiently as Dean of the College, became Acting President. He carried forward the work in that capacity until his recent resignation. Dr. A. B. Martin, now President, assumed duties November 1, 1935, and has already proven a strong leader and educator. He has won the confidence and support of our Baptist host, and is accepted as a worthy successor of the consecrated men who have so successfully guided the institution in its earlier days of struggle and accomplishment."

Other Institutions That Failed in Early Days

Though Baptists have attempted greater achievements in higher education, they have not always attained them.

Institutions that have been founded and failed because they were founded on paper in "boom days" and not on bedrock, are many.

Such was "William Carey College" of Wichita, which never rose above the level of the plains and sunflowers that hedged it in. When the "boom" broke and blighted Baptist hopes.

Harper Academy succeeded for a brief time because a "certain rich man" aided liberally in the erection of a building, but the lean years of Kansas drought ate it up.

Pratt College was approved by The Kansas Baptist Convention, but even that encouragement could not erect a college, and it, too, went with the wind along with many ghost towns that were dressed up in paper in the "dust bowl."

With the beginning of this century, a wave of prosperity swept the west, and while Baptists seemed to ride the crest of the

wave, there were other barques in the trough of the sea. Some of these sought Baptist support to save them.

The S. O. S. from Soule College at Dodge City, and Central Normal at Great Bend went unheeded by Baptists. However, to Hiawatha and Washington Academies were thrown the life line and Baptists undertook to tow them in. But finally after some years of futile effort to support them, they were each conveyed to the public school systems of their respective towns, and Baptists sailed away with faltering faith and exhausted educational endeavor.

The college at Holton, also, signaled to Baptists for help, which was referred to a committee of fifteen that considered the proposition for a year. Then wisely withdrew and commended Baptist concentration on Ottawa University, which decision has made it a leader.

Baptists at Winfield with a distorted vision of making that town another Athens, founded Winfield-Scott College, which struggled along for a time in the Junior Class then turned to develop a business course, which in time collapsed for lack of support, and its greatest glory was the attraction of its glowing sunset.

Institutions for Baptist Students

In recent years, Baptists have given some consideration and support to sustaining social and religious surroundings for Baptist students and their friends in Kansas State Educational Institutions.

A University Pastor and chapel house is doing a fine work in connection with the First Baptist Church in Lawrence.

Similar work in a small way has been initiated in Manhattan, Emporia, Hayes, and Pittsburg in connection with our Baptist churches in those towns, with some grants in aid from The Kansas Baptist Convention.

HISTORICAL SKETCH OF THE KANSAS CITY BAPTIST THEOLOGICAL SEMINARY

It is abundantly true that the providences of God are the outstanding facts in the history of the Seminary. The Lord, how-

ever, works through human agencies. It is the purpose of this sketch to give an accurate statement of some of the principal happenings of the earlier years of the institution and the part contributed by certain individuals in carrying out what is believed to be the Lord's purpose concerning the school.

A Multimillionaire Packer's Dream

It seems strange to begin the history of a Baptist Seminary by referring to the plans of a wealthy Englishman, not a Baptist and working from a motive not in the remotest way connected with an institution of learning, but this seems the proper place to start. Mr. George A. Fowler of the Fowler Packing Co., Kansas City, Kansas, many years ago conceived the idea of building a great mansion on the most beautiful site of what afterwards became the City of Wyandotte, which should be the beginning of a boulevard section of the city. The plan was carefully wrought out, the site chosen was indeed beautiful, overlooking the Missouri and Kansas Rivers. The topography was such that it could have become a most attractive residence section; the building, three stories besides the basement, was of the best materials and workmanship. Everything worked perfectly except that people of wealth did not choose to live in that section and the mansion in time was surrounded by smaller houses. After Mr. Fowler's death, the family lost interest in the property and it could be bought for a nominal sum. Unconsciously, Mr. Fowler had built a house which would be the home for twenty-two years of the first Baptist Seminary west of the Mississippi. The fact that this property could be secured for a small sum on easy terms was one consideration that made possible the founding of the institution at that time.

A State Secretary With a Vision

Dr. E. B. Meredith, State Secretary of The Kansas Baptist Convention, lived in the adjoining block and saw the possibility of using the Fowler property for Seminary purposes. While he was musing, the fire burned. As he met with the State Convention and Home Mission Officials, Pastors, and laymen, he lost no opportunity to call attention to the project until there was a large number of men and women to endorse the movement. To the

Brother, full credit should be given for seeing the opportunity and perfecting plans for seizing it.

Civic Endorsement

The Mercantile Club of Kansas City, Kansas, in 1901, was a rather small body, unaccustomed to team-work, with but little vision and with no outstanding leaders. By persistence and patience, Dr. Meredith induced the Club to endorse the movement and pass a resolution recommending the citizens to subscribe \$5,000 as a bonus for locating the school in the city. This committed no one to a subscription and did not provide an agency for collecting the funds but was of real value to the cause in those early days. Later on, the citizens, not Baptists, gave approximately \$3,500 toward meeting the requirement of the above mentioned resolution.

A Godly Woman's Gift

In 1859, Mr. and Mrs. Merrick K. Barber came from Canada and settled near the present town of Turner a few miles west of the present limits of Kansas City, Kansas. Mrs. Barber was a Baptist and strong church worker. Mr. Barber was not a church member but deeply interested in church work. They bought their land, which later grew into great value, for ten dollars per acre. They had no children and the ultimate disposal of their property was given very careful consideration. For a while, Rev. Franklin L. Streeter was their Pastor. The church was small, reporting one year during his pastorate only seven members. Many hours were spent talking over the good they might do with the property the Lord had given, the conversation at times lasted until after midnight. Out of these discussions and prayer there came the definite conviction that the very best that could be made of the money would be the training of ministers and the desire that, if possible, the money might be used in the country in which it had been accumulated. It should be understood that these plans were discussed many years before the Seminary was thought of as a possibility. Mr. Barber died February 5, 1889, Mrs. Barber was married to Mr. Charles Lovelace, May 31, 1894. Mr. Lovelace was an early settler in the country and a Deacon in the Turner Baptist Church which was organized in his home. It was under-

stood that the marriage should not divert the property from the purpose to which it had been dedicated for years. After an option had been secured on the Fowler property, Brother Streeter called the attention of the Lovelaces to the proposed movement. The proposition seemed to be in such thorough accord with the conclusions of former years that it met with instant approval and at the first interview Sister Lovelace made a verbal pledge of \$2,000 which since the city was supposed to care for the initial payments on the building, should go for earlier current expenses. These facts together with others to be presented later in this sketch indicate that these people were led by the Holy Spirit as truly as were the early Christian in the times of the Apostles.

The Optional Contract

Early in August, 1901, about the 7th, Dr. Meredith secured an option on the Fowler Mansion and the block of two acres on which it was located on the following terms: The price was \$12,500, of which \$2,000 was to be remitted as a donation, leaving the net cost \$10,500. The option was carried without a payment until August 17th, at which time payment of \$100 would carry it until October 1st, when a payment of \$900 would give a further extension until December 1st. If on December 1st, an additional \$3,500 were paid a deed would be given, the remaining \$6,000 secured by mortgage on the property to be paid three years later, December 1, 1904. It should be added that sometime later the city took twenty feet to widen Walnut Street on the east and allotted \$1,050 as damage, making the net cost of the property \$9,450, of which over one-third was given by citizens not of the Baptist faith. The building was so admirably adapted to the new purpose that no partition was ever removed. With certain slight and inexpensive changes, it served the denomination as a home for its Seminary for twenty-two years, when in 1923, the property was sold to the School Board of Kansas City for \$25,000 cash to become the site of a new school building for the colored citizens.

Founder's Day

August 17, 1901, should be held sacred in the memory of the institution as the date when formal action was taken on the founding of the school. The meeting was held Saturday forenoon at the

home of Dr. Meredith, 2022 Walnut Street, Two doors north of the Fowler block. There were present besides Dr. Meredith, Rev. F. L. Streeter, and Dr. Z. Nason, a layman of the Armourdale church; Rev. F. C. Bingham, Pastor of the First Church, Kansas City, Kansas; Rev. W. C. Stiver, Pastor of the Third Baptist Church of Kansas City, Kansas; Rev. James F. Wells, Pastor of the Edgerton Place Baptist Church; Rev. S. M. Brown, Editor of the *Word and Way*; and Rev. B. W. Wiseman, Associate Editor for Kansas, and Deacon Charles Lovelace of Turner, Kansas. Dr. I. N. Clark, District Secretary of the American Baptist Missionary Union, had heartily endorsed the movement and had consented to act on the Board should it be organized, but was not present at the meeting. He afterwards served as President of the Board for many years, his official position and the high esteem in which he was held by the people becoming of great aid to the struggling school. Dr. Stephen A. Northrop of the First Church, Kansas City, Missouri, almost immediately afterward became identified with the work and gave great help by his influence for many years.

A deep sense of solemn responsibility pervaded the discussions at that first meeting. Such an institution was needed, for Baptists had no Seminary west of the Mississippi. Here was a property to be had for a nominal sum that could be easily raised that would house such an institution for many years.

So far as could be seen, Kansas City seemed to be a strategic location for such a school. The indorsement of the Mercantile Club and the proposed gift of Mrs. Lovelace coming at that time furnished great encouragement that the necessary funds needed in the earlier years could be secured.

The fact that many influential men had endorsed the project had large influence in leading to decisions.

After carefully considering all these things, those present voted unanimously to organize themselves into a Board for the purpose of purchasing the Fowler property and founding a Seminary. Dr. E. B. Meredith was made President and the writer the Secretary of the Board. There was an immediate need of \$100 which must be paid that day to extend the option. It had been

planned to borrow the money, but Mrs. Lovelace had anticipated the need and had sent it, and the members of the Board signed a receipt pledging themselves to reimburse her should the project fail.

A financial agent was also needed and such men are usually hard to find. This need was also supplied. Rev. B. W. Wiseman, who had had considerable experience in such work, was one of the charter members of the Board and was willing to undertake the task of raising the funds for the building which the Board had voted to purchase. Brother Brown released him for a temporary engagement with the Seminary and plans for the campaign immediately began. After about two years of most efficient service, Brother Wiseman was compelled to relinquish his work on account of ill health. At different times later on he assisted in special campaigns. Several of the largest gifts the Seminary has received were secured through his efforts.

The Lord's Seal Upon the Work

As if to show his approval of the enterprise, unexpected gifts were received the earlier months of the campaign. The charter was secured August 27th, and on the next day Mrs. Lovelace signed a conditional contract to give ninety acres of land, estimated at the time as worth \$300, now worth \$1,000 per acre, for future endowment providing \$4,500 had been paid and the deed of the Fowler property secured by December 1st. About September 1st, Lewis E. Chase of Hiawatha, Kansas, gave \$700. Rev. W. A. Sharp, who was a missionary to Burma, and who was planning to return soon, met Rev. Wiseman on the train just before the meeting of the State Convention and signed a pledge donating his equity to a house and three lots in Nickerson, Kansas, which was his home valued at \$500. The Kansas State Convention meeting in Kansas City, Kansas that year enthusiastically endorsed the movement. Delegates and friends gave \$500. By December 1st, the \$4,500 had been paid and the deed to the Fowler property was secured.

January 8, 1902, Mrs. Lovelace deeded to the Seminary, on her 72nd birthday, what was supposed to be 115 acres but later proved to be about ninety-four acres. The difference was caused

by the change in the channel of the river. On the first ninety acres, Mrs. Lovelace reserved a life interest and on the remainder, Mr. Lovelace as well should have a life interest. None of the land under any circumstances could be sold for less than \$1,000 per acre. Mrs. Lovelace lived until March 24, 1919, and had the income from the land. But this great gift during the earlier years was of priceless value for in the minds of many, it assured the permanency of the work. Humanly speaking, the Seminary would not have survived the trying years of its infancy had it not been for the munificent help of this good woman. About eighty-four acres of the land was leased for a number of years at twenty dollars per acre to gardeners; ten acres to a Sand Plant for a number of years at seventy-two dollars per acre with an option of purchase at \$1,200 per acre. The net income on the properties is about \$2,000 per year. In addition to the land, Mrs. Lovelace gave \$5,000 to provide a President's House. The proceeds from the gift of the land is to be known as the Merrick K. Barber Fund in memory of her first husband. In recognition of the interest and helpfulness of Mr. Lovelace, the second husband, the Board of Directors voted to give the name Lovelace Hall to the building purchased from Mr. Fowler.

Friends in Need

Any adequate sketch of the Seminary history in its earlier years must give large place to the princely giving of Mr. and Mrs. J. Tyler of Fairview, Brown County, Kansas. In the fall of 1901, they gave \$200 on the building. When pledges on the five-year plan were being taken for current expense, they were among the first if not the very first to give and this contribution was \$1,000; a little later a small inheritance of \$104 was turned over to the school by Mrs. Tyler; on the mortgage of \$6,000 which came due December 1, 1904. Mr. Tyler gave first a conditional pledge of \$500 and later on a loan of \$2,500 which was afterward remitted and with the conditional gift made \$3,000 on the mortgage. In November, 1905, Mr. Tyler gave a note for \$10,000 on endowment payable one day after date, but with the understanding that it should be allowed to run to be paid out of his estate. This note was paid March 19th, of this year 1927, the interest alone having

amounted to over \$10,000. In 1907, he gave a pledge of \$5,000 in memory of his son, John Hyde, the income to be used forever for the aid of worthy students. Besides these gifts, Mrs. Tyler gave for the Training School work an aggregate of over \$1,000. If there be included the interest paid, either by them or from their estate, the grand total of gifts from this godly couple, aggregated over \$32,000.

The Pratt-Journeycake Library

At the time the Faculty was chosen, no provision had been made for a library. The institution did not own a shelf or a book and had no means in cash or even pledges with which to secure them, and the class room work was to begin in about sixty days. This need, as so many other, was supplied in a truly remarkable and providential manner.

Charles Journeycake and Rev. John Pratt were staunch friends. Later a son of the Missionary married the daughter of the Chief. After the death of the husband, this daughter became the wife of Mr. Bartles from whom Bartlesville, Oklahoma, was named. Just before the opening of the school, Mrs. Bartles started a fund of \$2,500 for the library to be a memorial of her father and the father of her first husband, the Missionary and the Chief, to be known as the "Pratt-Journeycake Library."

Information that this fund was being raised reached the Seminary on the very day of its opening and before the end of the week the conditions were met and the fund assured. While a number of Delawares and a few others had a share in the movement, the fund in the main was contributed by Mrs. Bartles, her sister, and her daughters, and other relatives of Chief Journeycake. As these pledges were paid they were in many instances renewed. In 1923, Mrs. Bartles, in addition to her many other gifts, gave eighty acres of land patented to her from the Government near the old Delaware Mission, as an initial gift of a fund which was to build a fireproof building to house the Pratt-Journeycake Library.

In addition to these cash gifts and new books from authors and

others, the Seminary has received a number of collections from the libraries of well known ministers, such as Rev. C. S. Sheffield, Dr. I. N. Clark, President Weston of Crozer Seminary, Dr. Stephen A. Northrop, and others. Special mention should be made of the large and well selected library given by his wife after the death of her husband, Rev. O. L. Bronson, who was for a number of years a member of the Seminary Board of Directors. The Library now contains about 9,000 volumes.

A Faculty Chosen

Very soon after the organization of the Board, there came up the question of the Presidency of the institution. For many reasons the problem was especially difficult and for months seemed almost insoluble. The school had no productive endowment and no funds on hand with which to meet salaries, and no guarantee that they could be raised. There was no provision for either student's aid or the library. At best there seemed years of struggle before the new enterprise. A whole year passed and nothing definite had been done. August 18, 1902, a year and a day after the organization of the Board, decision was made to open the school October 23rd, and a Faculty of four was chosen.

The writer, who had been pastor of the Edgerton Place Church of the city a little over ten years, was asked to become teacher of the English Scriptures and Chairman of the Faculty until a President could be chosen and a more complete organization to the teaching force secured. Dr. A. C. Rafferty of Greenwood, Missouri was elected to teach Systematic Theology. Rev. Franklin L. Streeter was asked to teach New Testament two half days per week while continuing as Pastor of the Armourdale Church. Dr. Philip W. Crannell, Pastor of the First Baptist Church, Topeka, Kansas, was elected to the chair of Homiletics and Pastoral Theology. He also was to remain in his pastorate and come to the city two half days per week for teaching. The salaries voted for these four men aggregated \$2,800 per year but of that Dr. Rafferty had signed a pledge of \$200 per year to be continued during his services for the institution. From time to time, the others made donations to the work. It soon became apparent to all that Dr. Crannell was eminently fitted to serve as President and he was elected to the office April 2, 1903. He continued to serve the

Topeka church as its pastor until August, 1904, when he moved to the city to give full time to the Seminary. This service continued with great efficiency until, to the regret of all, he was compelled on account of ill health to withdraw from the service of the institution in the summer of 1926. The Board of Directors voted to make him President Emeritus. Dr. Streeter remained on the faculty ten years, serving the Armourdale Church as its pastor eight years of the time. In 1913, he resigned to return to the pastorate which he has held continuously, with the exception of the two years above mentioned, since January, 1893, a period of over thirty-four years. The writer remained nominally on the faculty for four years, but giving much time to the raising of funds until 1906, when he resigned to become Field Secretary, a position which he still holds [now Emeritus].

After Twenty-five Years

The limits of this sketch forbid detailed statements of the growth and marvelous providential interpositions during its quarter century of classroom work. We commonly give in summary progress along certain lines and attainments to date.

First of all, the needs and functions of such a school are becoming better understood. At the first, there was general ignorance as to these things, particularly among laymen. Everybody saw the necessity of a trained ministry but the colleges had been founded for this very purpose. Appeals for help for these schools were made largely on this ground. Moreover, the prospective ministerial student went to the college for his preparatory training which in very many cases gave him all the training secured. One or two western colleges gave a limited amount of Biblical and Theological training. Donors of these schools supposed that they gave all the training needed. In very many instances, their first reaction to an appeal for the Seminary was that the whole thing was a mistake. Why found a new school when nearly every state had one, and one state had several? Why go into the field at this time when schools already in the field were inadequately equipped? If more training is necessary why not strengthen the colleges already founded? Why free tuition? Why an aid fund? These questions from conscientious objectors made field work very

difficult in the earlier years. Happily, the work is becoming generally understood and the school is becoming recognized as one of the great assets of the denomination. It is a long step forward from the atmosphere of the early days to the present when nearly everyone speaks of the work in terms of praise and the school has even a small share in every undesignated missionary offering of the Northern Baptist Convention.

The Seminary school opened in 1903, with an enrollment of five men as students. Each year there has been growth in attendance until during the recent session the enrollment reached one hundred and two. These have come from sixteen states and forty-four colleges. Besides, forty-nine have enrolled as local students for some special work, making the grand total 178.

The teaching force at the beginning consisted of a faculty of four, of which only two were giving full time and one of them was compelled to give large attention to other matters. The institution now has four professors giving full time to the Seminary, and one non-resident professor, two assistant professors and five instructors. Besides these, there are each year a number who give series of lectures.

The equipment at the beginning was an old residence on a block of about two acres. The site of twenty-one acres is one of the most beautiful in the city. It with the buildings and furnishings represent an outlay of \$225,000. The present assets of the institution should be reckoned at \$350,000.

Upon the completion of twenty-five years of seminary service Dr. P. W. Crannell, retired from the presidency. He left the Seminary in a prosperous position, harmonious and hopeful, in the hands of its multitude of friends that had rallied to its support. It was housed in the new buildings, ample for its needs on the new and beautiful campus at the western edge of Greater Kansas City, a metropolitan laboratory to which the school offered a trained ministry.

Professor Benjamin Reno Downer, who had occupied the chair of Hebrew and Old Testament teaching for eight years, was appointed "Acting President", and he served for one year in a most satisfactory manner.

Near the close of this school year, Dr. Lyman Morse Denton, Professor of New Testament Greek in the Seminary for six years was elected president. We give below a sketch of his inauguration by R. M. G. Smith, which appeared in *Student Life* for 1938.

"Lyman Morse Denton, M.A., Th.D., D.D., was inaugurated president of the Kansas City Baptist Theological Seminary on Thursday, March First, One Thousand Nine Hundred and Twenty-eight. The official pronouncement by J. A. Carpenter, Chairman of the Board of Trustees, which was given at high noon was preceeded by inaugural services which began at 10 o'clock, and was followed by four other gatherings incident to the occasion.

'No inauguration of the future will ever be as this one. This must remain unique. Those of tomorrow will see larger student bodies, increased buildings will occur undoubtedly in a chapel which shall vie with the marble piles of history for beauty and charm and ecclesiastical architecture, but they can never have such a mingling of founders and new leaders.

"It was a day of history making. It was also a day when precedents were set. The inaugural procession formed in the library and lower halls of the administration building. The benignity of the Father had been evidenced as the guests assembled, for, with weather reports calling for clouds and rain there was only the warming, healing, invigorating rays of the sun of the heavens, symbol of the Son of God whose sign rests on the cornerstone of the Administration building. And so it was with great vigor that the student body which headed the processional launched into the processional hymn, 'Onward Christian Soldiers.' The sounding of the Amen found the processional closed, the President seated in the inaugural chair supported on his right by the President Emeritus and on his left by the President of the Board of Trustees. The invocation was offered by Dr. F. L. Streeter, long a pastor in Kansas City and one of the four who gave the Seminary birth. The music was furnished by the Seminary chorus in toto and in various group arrangements. The addresses were listed as three. The first by P. W. Crannell, President Emeritus, the second by Dr. L. M. Denton, President-elect, and the third by

Hon. J. A. Carpenter, President of the Board of Trustees. The Official Pronouncement was followed by the singing of the Seminary Ode. After which in keeping with the mingling of the new and old, Dr. W. O. Shank, the new pastor of the First Baptist Church, Kansas City, Kansas, pronounced the benediction. The recessional brought the guests to the lobby where they awaited an inaugural banquet in the dining rooms of the Seminary.

"The address of Dr. Crannell, in a sense, was epochal. Many if not all other men would have found occasion for the attitude of Samuel at the coronation of Saul; a dignified summing up of past work and a retiring from the scene—but not so this man whose greatest memories will ever be his influence on preachers of tomorrow and their successes.

"The fraternal meeting at 3:00 o'clock in the afternoon was presided over by Dr. B. R. Downer. As its name signifies, it was a period given over to the receiving of greetings and reading of communications. Delegates brought greetings from more than a score of our Baptist schools. A large number of churches sent greetings by wire or messengers.

"The service closed with an address, 'Our Seminary Task', by Dr. George W. Taft, president of the Northern Baptist Seminary of Chicago. Dr. Taft comes from a family much given to educational causes and tasks and his own rich experiences in educational fields made him especially fitted to speak concerning the task of the modern seminary. His address was well received."

The work of the Seminary continued to prosper for some time while the good ship went forward on an even keel, however, rough seas arose and the embattled ship was tossed about. It went down in the trough of the wave of economic depression which overwhelmed many banks and other commercial institutions. The school struggled on in a doubtful course overshadowed by storm clouds. Three members of the faculty retired at the close of the school year of 1931. This brought some economic relief, and harmony in school councils for a time. At this time the Board sought to strengthen the school by the appointment of Rev. C. C. Cunningham, pastor of the Baptist church of Lawrence, Kansas, as Vice-President and Business Manager. This brought

some financial relief and stabilized the ship in its course for a time. However, it became apparent that the ship was helplessly drifting, and President Denton gave up the ship; his resignation, after eight years of service. The Board then appointed a Promotional Committee with Professor M. L. Fergusson as executive secretary.

Long strides were made during this year toward liquidating debts, which resulted in guiding the school in a safer course and establishing its financial standing. The following year brought several changes, most of which gave promise of progress.

Vice-President Cunningham resigned to return to pastoral work. Dr. J. T. Crawford, who retired from the Secretaryship of The Kansas Baptist Convention after thirty years of service, was selected Acting President. The Board set diligently to the task of securing a President of the institution. At the close of 1937, Dr. Crawford was compelled on account of failing health to retire and he passed away February 14, 1938.

The Promotional Committee served in this time of need in a most excellent way.

After a long quest, the Board announced early in the year 1938, the appointment of Dr. Dana, a professor in Fort Worth Seminary, as president. All were gratified with his acceptance.

The plan for reorganization of the school included the retirement of many members of the faculty. Dr. T. P. Stafford, professor of Theology for twenty-five years, retired the middle of the school year. Professor Downer, having served the Seminary thirty years and having passed the usual age of retirement from active service relinquished the work of Professor of Hebrew to which he had been wedded so many years ago. Rev. M. L. Fergusson relinquished his duties as teacher in the Seminary and executive Secretary of the promotion committee to take up the pastorate of Wellington, Kansas.

Dr. H. E. Dana was inaugurated as president with impressive ceremonies, October 5, 1938. The formal inauguration ceremony was participated in by several outstanding leaders of the Northern Baptist Convention. Dr. Earl V. Pierce of Minneapolis, Minn.,

former President of the Northern Baptist Convention; Dr. Frank W. Padelford, executive secretary of the Board of Education of the Northern Baptist Convention; Dr. Lee R. Scarborough, President of the Southern Baptist Convention and Southwestern Baptist Theological Seminary; besides these, many local pastors and denominational leaders were present. The intense interest manifest gave rise to brighter hopes and earnest expectations that the Seminary is entering upon a new era of unusual importance and influence. Dr. Dana assumed control of the good Seminary ship. In consultation with the Board, a capable crew who was to serve with him was also inducted into its respective positions as professors in the Seminary at the beginning of the school year 1938.

A Look Forward

As stated above, Mrs. Lovelace gave \$5,000 for a President's Home. With it was purchased a fine brick residence at 2110 Walnut and two additional lots adjacent to the Training School building. In disposing of the properties, this home was included in the sale of the Training School to Douglass Hospital. If the sale had been for cash the proceeds would have been sufficient to erect a suitable home at present prices, but the sale was made in terms and a large part has yet been unpaid. At an early date, sufficient funds should be added to care for this need.

Mrs. Bartles' gift of a farm which was sold for \$10,000 as a fund towards the erection of a fire-proof building is the largest contribution of the last five years. The Seminary has agreed to erect the building and as soon as possible additional funds should be secured with which this can be done.

[The faith of our fathers, and of the founders is still incarnate in one who still lives among us and serves the Seminary. Dr. James F. Wells who in the eighty-third year of his life is in his thirty-seventh year as a consecrated servant of the Seminary.]

Dr. James F. Wells

STORY OF THE WOMAN'S TRAINING SCHOOL

The Seminary and Training School are not two institutions, twin sisters, or mother and daughter; nor is the Training School

an adjunct of the Seminary; there are not two Boards of Trustees, Charters, entirely distinct faculties and student bodies, or even buildings. The Training School is an integral phase of the Seminary's work; it is the Seminary functioning for the training of women for Christian service.

Like the Seminary as a whole, the Training School is the product of four factors and forces; a need perceived; a supply conceived; a number of living and assisting Providences; and an audacious faith.

The need perceived was the special education of women for their specific Christian work.

The Seminary's attitude toward women from the very beginning is probably unique among Seminaries. It did not simply more or less graciously permit women to eat of the crumbs which fell from the children's table of theological education; it ignored sex entirely as conferring special privileges or disabilities. As far as all its facilities were concerned, there was "neither male or female, but all one in Christ Jesus." It did not touch the question of women's ordination to the ministry; it left that to the churches to decide. But it did admit and invite women freely, without discrimination, on terms of perfect equality, to all its classes and courses. There is hardly any course, except the post-graduate, from which women have not been graduated with distinction, and almost no study which they have not pursued, and with great credit.

The women of the Seminary invited and sought were of two classes, ministerial students' wives, and single women, like that pioneer woman student among us, Miss N. L. Clyde, preparing themselves for missionary, benevolent, or church work. The trained pastor's wife is his best helper, a tower of strength beside him and back of him. Should she not be specifically training for her task while he is training for his? And, if possible, should not the all-too-frequent tragedy be avoided, of a young minister, wedded in youth, intellectually growing away from his wife because, while he is being trained and advancing, she remained stationary? In that way lies misery and sometimes worse.

Experience soon showed that very often, for both classes of women, not all the Seminary studies were needed, and that something more was, namely, certain studies and training for the work which women as women, and they alone, can do in the churches. My files show a number of "schemes" worked out in the earlier Seminary years for adding to the studies taken with the men students others for specifically women's work.

The next logical step was to see that for systematic, effective work the effort to train women, while based on the Seminary training in "foundationals", must run to a considerable extent along the line of a specific department, just as Missions and Social Service will, someday, perhaps. Therefore, the idea began to shape itself of a training school for women at Kansas City, of its own particular kind, and with certain distinct advantages. The teaching force and facilities of the Seminary, (then and now) would furnish, with no additional cost, the nucleus of the school's teaching facilities, facilities of Seminary grade; while the women's "specifics", in this city of then about 400,000 population, would be easily provided for. Another very great advantage is that these women would be trained by men as well as by women, avoiding that "over-feminization" which is at least a danger with faculties exclusively or predominately feminine. Further, these women church workers would be trained for their work in the company of those with whom they were to work, a fact which may tend to disillusionment in some cases, but should secure better acquaintances and understanding, and more intelligent co-operation. Then, too, such a school thus related, would give student's wives an opportunity for training which circumstances would never be likely to furnish them at a separate woman's training school. And, not the least weighty consideration, since each school situated at the logical center of this district could in most instances better meet the needs than a distant and differently situated school, however good; and such a school here would not seriously cut into the constituency of any other. This vision of a need and a supply was looming up larger and clearer before our eyes for ten years.

And now a number of Providences invited and assisted. One was the existence of a handsome and spacious private residence

two blocks from Lovelace Hall, just lately repaired and refitted, at a large expense, and ready for purchase at an "absurdly" low price. It had been for years under the "Covetous" eye, especially of the President, of Prof. W. Edward Rafferty and Dr. J. F. Wells. Simultaneously came a chance to secure the services, as Dean of the new School of a woman of great mental force, culture, social charm, and commanding speaking ability, Mrs Katherine Willard Eddy. Dr. B. W. Wiseman secured a pledge of several thousand dollars toward the new enterprise, and Dr. Stafford, of the faculty, made a handsome pledge toward it.

But for the young and burdened Seminary such an added department, even with such divine leadings and helps was indeed audacious faith, justified by the even, but at the time heroic, almost to presumption.

The building was purchased. Churches and individuals in our territory contributed \$100 toward a room toward the furnishing. Mrs. Eddy was secured as Dean, Miss Maude E. Cole, of Atchison [now Mrs. Maude Medearis matron of the Seminary] becoming the Field Secretary, and the school was launched in the fall of 1913. Its growth justified the purchase of the Annex next door, on the same original property, and also at a wonderfully low price in 1919. Mrs. Eddy's leadership was of the greatest value, and her resignation in 1916, to become a National Y.W. C.A. Secretary, was a great loss. It came so near the beginning of the school year, that no alternative was left but that the President should become Acting Dean and Mrs. Crannell Superintendent and Instructor in Domestic Science, moving from the President's house, adjoining north, into the Training School. How much of the success of this arrangement was due to the efficiency and devotion of Mrs. Crannell, the friends of the school know. It lasted until the President's ill health forced him to lay down all his work in May, 1926. Meanwhile, Miss Cole, who in 1916 had become the efficient Dean's Assistant as well as Field Secretary, served in that capacity until her marriage, to Dr. C. M. Medearis, Treasurer of the Board, in 1920.

The School continued to advance with the progress of the Seminary, and when the forced but fortunate removal to the new

and beautiful site was effected. The Training School Unit, housing twenty and costing \$26,000 was the first building erected and was occupied September 21, 1923. Its cost was largely provided for by the sale of the old Training School building.

In 1925, Miss Irbie B. Utz, a graduate of both Training School and Seminary became Dean's Assistant and Instructor, the duties of Superintendent also falling upon her June, 1926.

Simple justice compels the mention of those who have efficiently helped by class room work or lectures in the women's subjects, or by various specialized activities, many of these serving without compensation or at rates that meant generous sacrifices; among them Drs. Nason and Gloyne, Drs. Cooper and Kinney, Mrs. Richardson, Miss Younken, Mrs. Ryals, Mrs. Daly, Mrs. Mitchell, Mrs. Denton, Mrs. Wells, Mrs. Haggett, Mrs. Gladish, Mrs. Bogle, and others. And among those who helped to make "life worth living" by sustaining "the inner man" must not be forgotten the long and effective service of Mrs. Elva Stout and Mrs. Emily Spain Burress.

Nor should the generous help of Dr. and Mrs. W. A. Sharp, givers of the Ava Mae Sharp Memorial Scholarship, who also furnished the larger share of the cost of the "Mizpah Gate", or the gifts of Mr. and Mrs. W. A. Smith, then of Hays, Kansas be omitted.

The Training School has splendidly served its immediate and larger constituencies in several striking ways.

In the local churches and the Bethel Neighborhood Center they have been effective assistants, always in great demand.

Many Daily Vacation Bible Schools in and out of the Kansas Cities have either been headed or partly "manned" by our students.

The touch on the larger field can now be more accurately appraised after fifteen years of service.

Its greatest single usefulness, naturally, has been in the local pastor's home. Its first chief "reason for being" was there, and its founding has been splendidly vindicated just there. The names are too many for mention, but pastors' wives in country churches,

moderately sized village churches, great and important churches in Missouri, Kansas, Colorado, Iowa, California, South Dakota, Wyoming, Minnesota, and other states are bringing to bear on the problems of their husbands' fields the knowledge and skill acquired in our halls. Some were students' wives when they came to the Seminary; others found "positions" while in school.

Students have done effective work as pastors' assistants, etc., in Missouri, Kansas, Wisconsin, South Dakota, Colorado, and Ohio, the two longest in such service being Miss Maude Chace, Middletown, Ohio, and Miss Ruth Potter, Calvary Branch Church, Kansas City, Mo.

We are proud of our missionary representatives, Miss Anna Belle Stone of Cuba; Miss Hettie Ulbrich of Mexico; Miss Ruth Curtis of Nicaragua; and with us for a time, Miss Emma Irving of China; Miss Booker of Burma; and Miss Isabel Crawford of the United States. We see in these just the advance guard of a great host-to-be out on the firing line by and by.

How the list of educators, administrators, institutional and general workers grow! Miss Nathana L. Clyde of the Publication Society, the Seminary's first woman graduate, whose presence was one of the inspirations of the Training School; Miss Sybil Pate, Miss Gladys Hall, Miss Irbie Utz, of the Seminary; Miss Ruth Baird, of the Kansas State force; Miss Geane Roop, of the Missouri State Force; Miss Marion Rix, of the Denver Highlanders; Miss Pauline Kaufman at the Italian Mission, St. Louis, Mo.; Miss Otilie Pechous, head of the Bethel Center.

As far as known, no graduate of the school has been ordained. But effective pastoral service has been rendered by Miss Spain now Mrs. Burress and by Mrs. W. O. Frerichs, both in Kansas.

[The Woman's Missionary Training School has now (1940) been entirely merged into the Seminary itself, women being offered the same degrees with the men, though special courses are offered, adapted to the distinctive work which they will perform for the churches.]

Philip Wendell Crannell

APPENDIX

THE RED MAN LIVETH STILL

The Indian has been spoken of as a "vanishing race." It seemed for a long time that his days were numbered and that the land which he once possessed would soon know him no more. But a fairer and more kindly treatment has changed his destiny and now that they have found Christian friends, many have learned to walk in the Jesus Road that leads to eternal life. Following I give an expression of the poet's faith, entitled "The Red Man Liveth Still."

"Who reads may know the red man liveth still,
Thrice blest the land where rests his noble clay,
The memory of his council fires today
Enshrine his name and hallow every hill.
His teepee shelt'ring friend or foe from ill;
True-heart, the warrior host, with strong right arm
His life e'en gave to shield his guest from harm,
Incarnate in our hearts, he liveth still.
His bark canoe lies buried neath the wave,
The woodlands hide his secrets and his grave.
Great cities, lakes and states the honors claim
Of being christened with a red man's name.
And white men's hearts with pride doth thrill,
Because in them the Red Man liveth still."

PROOF OF REINCARNATION

The doctrine of incarnation is a mystery not easily understood, and therefore often rejected, but the doctrine of reincarnation is more often rejected because less understood. A correct synonym of it will help to make it clear; it is regeneration. The soul that is born again will live forever. The true missionary in whose life Christ lives again is fully rewarded when he finds his love-life, and sacrificial service re-incarnate in the lives of those whom he has served and for whom he has sacrificed. I shall later give a brief sketch of the lives of two or three Indians, who learned and loved and lived, inspired by the missionaries who introduced

them to Jesus, who said, "Because I live ye also shall live," and in them was incarnate again the self-same spirit that moved the missionaries to love and live, and sacrifice and serve.

MORAVIAN MISSIONS IN AMERICA

Baptist history in America would not be complete without some reference to a younger generation. The Moravians who were the offspring of the Baptist martyr, John Huss, settled in Georgia in 1735, under the fierce persecution that followed the death of Huss, and in 1740 they removed to Pennsylvania. The missionary zeal that has always characterized them along with other Baptists led them to establish mission work among the Delaware Indians in Ohio. The Delawares when first met by the whites were the most docile and friendly of all the Indians. The first treaty of the United States with the Indians was with the Delawares made at Ft. Pitt in 1778. Many of the Delaware Nation were friendly to the United States during the Revolutionary War while other tribes of Ohio and New York along with the larger part of the Delawares were allies of the British. At the time of the first treaty with the Delawares in 1778 there were three Christian Indian villages in the Muskingam Valley in Ohio, being served by the Moravian missionaries, the principal town being Gnadenhutten. The peaceful disposition of the Christian Indians aroused the jealousy of other tribes who continually annoyed the settlers and laid the blame on the Delawares; thus the unoffending Christian converts were subjected to cruel abuses by the enraged settlers. At last the hostile Indians became furious at the peaceful neutrality, rose up in 1781, and drove the Delawares from their homes and fields northward to the environs of Sandusky. Here they were sorely beset by shortage of food. They finally returned to the Muskingam to save some of their crops and secure food for the winter. The settlers who had been harassed by hostile Indians learned of the return of the Delawares who were unjustly blamed for the depredations. The settlers fell upon the inoffensive and defenseless Indians and promiscuously massacred almost a hundred of them. Many of the remnant of the tribe fled to Canada. It is not surprising that this

outrage so incensed the savage mind against the whites that no missionary work could be carried on among them for years.

PELATHE A SHAWNEE INDIAN SCOUT

Pelathe made a most heroic effort to save the doomed city of Lawrence. He rode into Kansas City with the courier of Captain Coleman from Little Sante Fe, near midnight. Theodore Bartles was at General Ewings' headquarters when he arrived. Bartles was one of the most efficient scouts in the service of the famous Reg Leg. He heard the story of the courier and said at once that Quantrill was going to Lawrence. Learning that no one had been sent to warn the town, so far as the courier knew, Bartles was enraged at the stupidity of the officers of the various parts. He thought seriously of trying to reach Lawrence ahead of Quantrill, but when he remembered that the journey would have to be made on the north side of the Kansas River to avoid Guerrillas, he thought it could not be done. When he decided not to go, Pelathe, the Shawnee, expressed a desire to try it. Bartles had known him a few months, and knew him to be a good horseman, a daring and hardy fellow, quite familiar with the country through which he would have to ride. Bartles took the Shawnee to the Six Mile House, two miles west of Quindaro. He believed it impossible for the Shawnee to reach Lawrence ahead of Quantrill, but he was willing for him to try it. In those days Bartles had the best horses to be found and he led from the corral a sorrel mare, a Kentucky thoroughbred, of speed and bottom.

It was past one o'clock when the shawnee, heavily armed, but garbed as an Indian, mounted to race against fate. At first the Indian rode leisurely. He knew the prairies and timber clumps, the streams, and where to cross them. He did not keep to the regular beaten trail. In an hour he was going at a terrific speed. The mare was moving easily in long regular strides, her neck stretched out and thrown well forward. For another hour the noble animal held her pace, but her breath was coming hard and he thought best to pull her in for a brief rest. The Shawnee dismounted, removing the folded blanket, used in lieu of a saddle. He had a large red handkerchief about his neck which he took off and

rubbed dry the limbs of the mare and her quivering flanks, her neck and her head. He led her along that she might not become chilled and stiff. At a pool in the bed of a stream he cleansed her mouth of foam and allowed her to sip a little water. Leading her to the summit of a prairie swell, and finding her rested and much refreshed, he replaced the light blanket, mounted, and was away. The mare soon pushed her speed to the limit, and she had found her second wind. She moved in long springy reaches of the perfect racer. The prairies swam by in the soft light of the brilliant summer stars. Miles melted under the steady hoof-beats of the splendid runner. Hours were passing. Rounding a long sweep of the winding trail he saw far to the southwest the black line that marked woodland, beyond which lay Lawrence, his goal. He knew that if the mare could hold her pace another hour he would win and save the city. But could she do it? As he made a long ascent, she fell to a slower gait, and at the top she faltered. Her flanks heaved, and she was surely failing. She had done her best. Her wonderful powers of endurance were spent. But the Shawnee was a man of resource. He was racing with death and no sacrifice was too great for him to make that he might win the goal. Perhaps he might yet snatch victory from this desperate extremity. He decided to offer up the noble animal that had served so faithfully, as a living sacrifice. He drew his long knife and cruelly gashed her reeking shoulders, then from the flask which he carried to load his pistols he poured gunpowder and rubbed into the gaping wound. She bounded madly forward a few miles, then plunged violently, stopped suddenly, reared, and with a cry almost of human protest, she pitched forward and died. The scout leaped from the falling steed and sprang forward like a deer on the trail. He ran with the swiftness for which his race is famous.

As the dawn tinged the high lines of the eastern hills he saw down the dim aisle of the forest-clad trail the huts of a Delaware Village. To arose the clan he sounded the quavering war cry. From the stockade he took an Indian pony and rode with reckless speed to the Ferry of Lawrence. As the sunshine glinted on the windows of Mt. Oread, he reached the banks of the Kaw to find the ferry cable cut, and heard only the roar of the battle as he

looked on the doomed city in flames. In the race with death the Shawnee Scout, Pelathe, had ridden well but lost.

The above account was taken from an article published in the *Kansas City Star*, from the pen of Mr. F. W. Kinsey. It was copied by William Elsey Connelly in his book, *Quantrill and the Border Wars*. Bartles, the scout, Chief Blue Jacket, and some of the Shawnees confirmed the account of Pelathe's ride to Mr. Kinsey and added that the scout, Bartles, saw Pelathe, at the state line, August 22, 1863, on the morning following the massacre of Lawrence. The Shawnee scout and Chief White Turkey, with some Delawares, crossed the Kaw by the first boat after Quantrill began his retreat, and these pursuers mounted on tough Indian ponies, picked off many of the stragglers before the band broke up and scattered in their haunts along the Blue River in Missouri. Blue Jacket gave Kinsey the story of Pelathe's death. After Quantrill's raid, he worked out of Ft. Smith, Arkansas, as a federal scout.

To the foregoing story of Pelathe I wish to add two incidents which were related to me by old Indian pastors who were familiar with many of the bloody conflicts in the Indian Territory during the Civil War. I do not recite these stories as history; they may be fiction, but sometimes facts are stranger than fiction.

These stories reveal the true character of the Indian people, whose fidelity is unknown to the average white man. Though I have been unable to confirm the events related here, I am inclined to give them a place on the borderland of fiction and fact, in view of the credible knowledge we have of the life, character, and heroic deeds of the Shawnee scout, Pelathe. It is a well established fact that most of the Indians in the Territory sympathized with the Confederacy during the Civil War. When the Indians were removed to the Indian Territory, several smaller tribes and clans were located in and near to some of the stronger tribes and gave up their own tribal government; this was true of the Delawares, Euchies, and the Shawnees who settled within or near the Cherokee nation and became subject to the government of the Cherokee Tribe, whose capital was Tahlequah.

When I returned from India, and found I would not be able to return to Burma, my former field of labor, I resigned from the Foreign Mission Board and took up work with the Home Mission Board as teacher in Bacone Indian University, near Muskogee, Oklahoma. I served as treasurer of the Indian Orphanage and in that capacity attended to the property interest of the orphan children who all became wards of the institution. This work led me to visit all of the Indian Associations, and brought me into contact with most of the Indian preachers and leaders of the various tribes in Oklahoma.

One of the first Associations I attended was the Cherokee Baptist Association which was held at the inland town of Eucha some twenty-five miles north of Tahlequah. After the adjournment of the Association, which lasted three days, I joined Rev. Washburn, the general supt. of Indian Missions, and two or three others of the older Indian pastors, and we were driven south across country in a spring wagon to the railroad at Tahlequah. It was then that I heard from them these two stories, which seemed to be more or less familiar to all of them, and were kept alive as all Indian lore, by word of mouth, from one generation to another.

Near the close of the war between the states, the Federal Government found it necessary to place a small garrison of troops at Tahlequah, as a protection against marauding gangs of bandits. Among this troop was a noted scout known as the Shawnee Eagle. One day a Shawnee Indian was brought into the camp; he was accused of killing a Federal trooper who was sent out on scout duty. The accused was brought to trial before a court martial, and he was convicted and sentenced to be shot the next morning. The condemned man made a strong plea for a stay of his execution and permission to go and see his family who lived north of the Spavinaw Creek west of Eucha Village. His plea seemed to fall on deaf ears for a time. Finally the Shawnee Eagle scout rose up and offered to become a hostage for the prisoner, if he would be given forty-eight hours to go home to visit his family. The officer of the guard listened to the scout's plea, and then told him that if he should take the prisoner's place now,

should the condemned man fail to return, he himself would have to take his place before the firing squad. The scout quietly replied, "I am ready to take his place, my fellow tribesmen never fail their friends." So permission was given the prisoner to visit his family and the scout was to be held as a hostage under the same sentence. The prisoner was released and sped away down the trail toward the Spavinaw Hills. There was much excitement in the camp and much misgiving in the heart of the captain of the troop. The weather took up the sorrowful refrain and wept the whole day through. The morning and the evening of the first day passed with the condemned man in the bosom of his heartbroken family. The second day his faithful wife prepared a feast for the noonday meal which was to be their last together on earth. The meal was eaten in silence, the brave father embraced his three children who were too young to realize what it all really meant. The wife wrapped up some food for her husband, for the trail was long and rough. They finally bade each other a loving final farewell and off on the wings of a cold east wind flew the brave to the redemption of his hostage. He reached the Spavinaw and to his dismay he found the creek had become an angry flood a half mile wide. There was neither bridge nor boat, and who would dare face the angry waters. His death by drowning would mean death to his friend; what could he do? He searched the bank for a log, and at last found one that had been cut as a bee tree; he rolled it into the raging torrent, and paddled it with might and main. It was already dark when he landed on the further bank. The trail which he had known from days of boyhood detoured westward to the Shawnee Village. He ran with all possible speed on the slippery trail till he came to the edge of the village. He saw in the darkness near by the path to the spring a pony tethered. He cut the rope and looped it around the pony's lower jaw and mounted her and was away. He came to Spring Creek, but that, too, was a dark, angry flood. He forced the pony into it, and she swam safely across being accustomed to just such ordeals because that was part of the wild life of the red men of the forest. He galloped away now with a lighter heart, but as he emerged from the woodland to the higher ground, he was amazed at seeing the glowing

spears of the rising sun shooting athwart the sky. He lashed the pony with the loose end of the rope and galloped with full speed toward the camp. As he rounded a clump of trees at a turn in the road he saw in the dawn drawn up on the parade ground the firing squad with their guns. The unknown scout had already been placed on the spot though he had just refused to have his eyes blindfolded. The sentry who was just ready to command "Fire," was startled by a quavering war whoop; the Shawnee brave leaped from the pony and placed himself between the firing squad and the scout who had offered to receive in his own body the death wound that had been ordained in justice for him. The sentry was so surprised that he had not commanded the squad to fire, and now that another man stood before them for whom they had no orders, they awaited the call of their commanding officer, who, when he came up, demanded of the Shawnee prisoner who had voluntarily surrendered himself, "Why did you return?" He replied, "Good Indian speaks once."

"What do you mean?"

"I fear lie, I no fear to die."

"But why did you delay so long?"

"The Great Father pour out much water on the trail. I love my wife and children too much, but much water and long rough trail make me come late."

"Would you rather die than lie?"

"I lie, my friend die; I die Great Spirit make my heart happy, and keep my boys good brave Indians."

"In the trial you said you shot the trooper for abusing your wife, is that true?"

"Yes, he said with his gun to my wife, 'you come with me.' I say no she not go. Then trooper he shoot, and then I shoot him to die."

"Then you did not shoot him because he was a trooper?"

"No, my people love the government much, our teachers tell us, do right, not fight, lie and die, love and live."

"Well, my brave man, I believe you. You may go free; there are still some good Indians who are not dead Indians."

THE LAST MEASURE OF DEVOTION

When Pelathe, the Shawnee Scout, was sent by his commander from Fayetteville with a message to the commander at Ft. Gibson, he had to pass through the Shawnee settlement north of Tahlequah. Stand Wattie's band who was harrying the Shawnees followed him and fired on him from ambush as he crossed Spring Creek. He returned the fire and killed two of the band and wounded a third. They fled, taking their dead and wounded comrades, but left the scout mortally wounded. A lone Shawnee Indian came down the lonely trail just after the skirmish and found the dying scout. He gave him a drink and when his eyes were closed in death, he went to his cabin and brought a shovel and buried the brave scout who had once pawned his life for his friend, and at last gave his life for his own, his native land. A cairn of unhewn stones was raised on the south side of Spring Creek on the trail to Tahlequah, where the Ft. Gibson trail takes off from it to the southwest. This was pointed out to me as the last resting place of Pelathe, the Shawnee, Eagle Scout, who rode for the white men of Lawrnce and lost.

History has honored two heroes who rode a race with death. To these two, Paul Revere and Phil Sheridan, there should be added a third man, Pelathe, the Shawnee Eagle Scout, who rode to save Lawrence; though he lost, he deserves the praise of the poets and historians.

PELATHE'S RIDE

At midnight Pelathe caught rumors that fly
By magic, when dangers are hovering nigh;
"For Kansas a desolate waste must be laid,"
The decision, by Quantrill, in Council was made.
"To arms," came the order, delayed long by fate,
But the scourge of the prairies had passed through the gate,
Appalled then with terror, men whispered "Too late."
Pelathe, the warrior, the Bushwhackers' foe,
Rose up and demanded permission to go.
No counsel of friends in this darkest hour—
He acted at once—uncertain his power,
The call of distress, moved the heart of the brave,
And reckless of danger, this service he gave,
And rode through the blackness a city to save.
The Shawnee had mounted Kentucky, his pride,
And quietly started his life and death ride.
Through sleeping Quindaro heedless of harm,
Then galloped away past woodland and farm.
With lover's caress, he told of the need,
His charger responded with redoubled speed,—
Success of the message—the strength of his steed.
The Eagle now halted his furious pace,
Fearing the charger would lose in the race.
A sip of cold water near dawning of day,
Then off like the wind, he flew on his way.
"Great Spirit, help now," in prayer the brave cried,
Then flayed his tired steed, and gunpowder applied
To gain a few more precious miles e'er she died.
Undaunted, the warrior then took to the trail,
And swiftly he raced through forest and vale,
The Delaware village reaching at dawn—
With quavering whoop was mounted and gone.
Old Mount Oread he saw through the haze,
Then Lawrence appeared like an ocean ablaze.
He lost, like a hero the world loves to praise.
The voice of the world, yet his triumph shall sing,
And ages yet coming, a crown too will bring,
For vict'ry is won by paying the cost,
The warrior may win, though the battle be lost.
Pelathe still lives, as the pride of his race,
His human devotion and measure of grace,
Among the immortals have won him a place.

— W. A. Sharp

JERRY TINDER CRAWFORD

Jerry Tinder Crawford was born in Hendricks County, Indiana, May 28, 1865. He was one of seventeen children born to Wm. E. and Huldah Jane Crawford. In September 1879, he moved overland to Kansas, landing in Labette County.

The wagon load, on Sunday, guaranteed the perpetuation of a Sunday School.

"January, 1882, Experienced pardon of my sins after prolonged and deep conviction. My parents and Deacon John Richardson gave encouragement and help beyond measure. In January, 1883, I made public profession of Christ and united with the Baptist Church of Labette, Kansas. I was baptized the first Sunday in February.

"November, 1886, was licensed by the Labette Baptist Church and requested by it to enter the work of preaching the gospel. March, 1887, entered Ottawa University to study with a view to the gospel ministry. In May, 1887, preached my first sermon at "Sand Creek" school house. Topic—"We would see Jesus."

"June, 1892, graduated from Ottawa University with B.L. degree. That same month was called as supply pastor and later as regular pastor to the Phillipsburg, Kansas, Baptist Church."

Other excerpts from his diary

"I need a closer acquaintance with the Lord, His Word, and His Son as my Savior. Lord, give me fitness for Thy work."

In this diary every morning from six to seven it recorded "Devotion and scripture meditation". In later years, it was his custom to rise "A great while before day" and spend the hours in prayer.

Just before his ordination, we find this in his diary:

"The council having been called for December 7, my heart was much engaged in prayer that God might lead me in appropriate preparation. On Friday, November 11, I prayerfully waited on God until 3:00 P.M. This was the first time I ever fasted in my eagerness to be acceptable to Him.

"Later: The council convened. I could scarcely appreciate its solemn purpose. The examination called from me as honest and clear a statement of Christian experience, call to the ministry and views of Bible doctrine as I could give, which seemed to satisfy and even delight those present. The sermon preached by Dr. I. N. Clark on "Preach the Word" both confirmed my conviction that I should strive to adhere closely to the simple Gospel and stimulated me anew to it. Brother Merrifield, in his charge, gave most excellent advice, but nothing so moved my whole heart as did the prayer by Brother Banta. How solemn and sacred the moment seemed.

"*November, 1897*, the Baptist Church of Parsons, Kansas, extended to me a unanimous call to become pastor which was accepted for three months and later extended to January, 1907, when I closed the pastorate and accepted the office of State Secretary."

All through his diary kept through most of the pastorate, it is remarkable to note his full dependence upon God in directing his life. The names listed from time to time for prayer, "for the salvation of souls, the power of the Holy Spirit in our preaching services, strengthening in faith, love, consecration, leadership, and every needed quality. Enduement, that I may live the Spirit-filled life."

In his work as State Secretary, there was no rest period. He loved the work and was devoted to the task. Many nights were spent in prayer when difficult problems were to be met and many, many mornings he was not at the breakfast table. Only the immediate members of his family knew that he was on his knees pleading with God. Remarkable answers came to many of these prayers.

This sketch, and excerpts from Dr. Crawford's diary, were graciously given to me by Mrs. Crawford.

I gladly grant a place for them in this History, because of my love and esteem for his work; and with the hope that this glimpse of his inner life may encourage and inspire others in a like consecration to the Lord, whom he loved.

W. A. Sharp

